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The EXPOSITOR and HOMILETIC REVIEW

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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

SERMONS OF A TWELVEMONTH

EDWARD BEAL, Dundee, Scotland

Where is the minister who is not glad to share his pulpit *pabulum* with his brethren, and also to share theirs? Not long ago I met on the street a friend who is the minister of a large congregation in this city. In ten minutes we had exchanged ideas for a couple of sermons. I set to work and completed the terse outline he had given me, which was duly preached with some acceptance. Later I met him again and asked how *my* child had fared, thanking him at the same time for his aid. But he shrank back in horror! He had admired the ideas but had not dared use them. He had been deterred, honest man, by a fear of plagiarism. For myself, I am afraid I was not a bit conscience-stricken. Is there any other calling in which men are precluded from the help of each other's discoveries? I confess that I fail to understand the logic of men who declare that they never read books of sermons lest they destroy their own originality. Does a plumber or a baker make this admission with regard to his textbooks? Does any man feel able to enter a pulpit week by week without having schooled himself in the sermonic literature of the great masters? And when a man publishes a volume of sermons, why does he do it if not in the hope that others may get across to thousands of hearers all his unique and fruitful ideas? Can a line be drawn between a book of political speeches, biography, a work of fiction and a volume of reported sermons? I decline to think so, or to eschew any conceivable form of grist that heaven sends for my mill. It is in this spirit that I turn the pages of my own folio and disclose some of the contents. Proud I shall be if any of my readers find a modicum of useful material.

The bulk of my work during the past twelve-month has, I find, dealt with Christ Himself, the center and soul of any man's preaching sphere. One of the most fruitful themes under this head was "Believe Also in Christ," (John 14:1). Though Jesus and the Father are one, belief in Christ and belief in God are not identical. They may be separate religions. We believe in God; we believe *also* in Christ. Most intelligent folk believe in God. Jews, Mohammedans and raw Bantu alike have their personal deity, the scientist his creative Mind behind phenomena. "It is easy to be simply a theist, to believe in a God who can be left undefined, or defined in a thousand elusive phrases." But belief in Jesus is an enormous advance on all this. It brings us into conflict with the world: it involves an infinitely more exacting

judgment of values; it means so much more in the matter of human relationships. Goethe, who believed in God, detested "the smoke of tobacco, lice, garlic and the Cross." Maeterlinck's view of God looking on human offenses as leniently as one might view the antics of a puppy on a hearthrug can never be applied to the God of Jesus. "One could never do that!" exclaimed the woman who declared that she wanted to see British airmen bombing German women and children, when tentatively advised by her minister to ask Christ to grant it. Yet Christians are people who believe in Christ. Any man may, like the Chief Priests, be a theist and nail Christ to the Cross.

A second had for its subject "Leaving Christ Alone" (John 11:48). Even the enemies of our Lord admitted His prestige when unimpeded by alien supports. Jesus is irresistible when left alone; He rarely enjoys this uninterrupted appeal; and this throws a profound responsibility upon His friends. It has never been so unnecessary to argue on behalf of Jesus as it is today. Any man who has faced Him honestly is ready to admit that He is right. This fact is verified by Bohemian and free-lance writers everywhere. If there are impediments they are due to the blindness and folly of His advocates. Jesus is, by the nature of things, subject to human intermediaries in His initial appeal to the man of today. And men are in the main like the man going back to flag the train; they get in the way of the light. Nothing is easier than to obscure Him in Church life, in worship, in Christian theology and in personal influence. Yet this law of human agency makes it just as possible for us to commend him as to thwart Him. Men hold aloof because they so rarely see the right sort of life in His devotees. Yet when they do see it, when He has untrammelled right of way through us, they just as readily succumb to His charm.

"A Custom of our Lord's" was another title in this section. "As his custom was, he went into the Synagogue" (Luke 4:16). Why not to the lake-shore, into some secluded garden, or to the top of some mountain? If anyone ever had cause for departing from conventional worship surely it was He. The fact is, that if a man has to find a dozen arguments against some stated course, there is probably some profound reason for his sticking to it. So Jesus found in corporate worship a custom that was binding, a custom that was painful, and a custom that He took care to keep fresh. The best lives need

grooves as well as wings; man's soul is constituted for regular habits. So Jesus attended this very plebian resort, where dirty, ignorant and unpleasant people gathered along with those of finer type. There are people today who look on the Church as "a sort of conservative and deaf old aunt." They must find it a paradise in contrast with all that Christ found it. "He must have had to listen to some poor stuff from those old Rabbis." Yet we read Shaw and Jeans and Huxley and grow too big. No pride or superiority could lead Jesus to excuse Himself for evading men, even in the intimate exercises of the soul. He was satisfied to ride in an ox wagon with a mob rather than in an aeroplane alone. Nor did His church-going ever degenerate into mere church-going. What prevented such a calamity was the law by which nothing can ever grow stale if you are sacrificing yourself for it. It is a fine thing to make yourself one with a groping race.

A similar line developed around the idea of "Christ's Knowledge of Men." "He knew what was in man" (John 2:25). "A master-musician," says Beecher, "does not play all the tunes there are; he only knows the few strings and their every combination." Jesus knew all the strings of human nature; He was no sentimentalist about mankind; yet he went on believing in mankind; and there is something here we cannot afford to miss. No man ever imposed on Jesus. His knowledge of their wiles was almost uncanny. He knew what men were thinking by a glance at their faces; He knew when a man had been a long time sick; when His disciples felt an unexpressed grievance; what they would like to ask Him; who should betray Him. He knew man's worst as well as his best. But He never grew cynical or sophisticated. He entrusted all His hopes to a handful of average followers. He concluded in the end that the best thing He could do was to die for them, and thought the object worth the sacrifice. We might remember this when we are indignant or censorious in our outlook, despondent about the Kingdom and "the plurality of blockheads" (to use Carlyle's elegant phrase). The man who does not respect and trust mankind knows nothing about mankind.

I must hasten reluctantly from what is inevitably the most fruitful field of sermonical thought and pass into the realm which deals more directly with the nature of God. "Our Little Glimpse of God" is the subject largely suggested by the text "Thou hast begun to show thy servant thy greatness" (Deut. 3:24). A process, in this life, and in the presence of the wondrous revelation in Christ, only begun! Our knowledge of God is elementary, progressive and surprising. We see a little, but there is always more beyond, and this should check all presumptuous views. Yet even a partial view is adequate if it is accepted as a process begun. The man lost in a forest doesn't wait one moment after the first streak of dawn to find his way out. Being progressive, our knowledge of God is never rigid, sudden or final, like a photograph. It is a growth; it entails revision, change. Men found Neptune long ago, but it is

a different Neptune we know today. We only learn as our experience grows capable of receptivity. Yet how many adults are still praying to the God of their boyhood! The factor of surprise lies in the wonders which so many differing minds can unfold. Four men see the same cathedral, but they view it from the air, the sea, the ground and the interior. At every new ordeal a new vista will be disclosed—fresh expanses of wisdom and power—whether through bereavement, weariness, perplexity or a new responsibility. There are principles and beauties and attributes for which we have still to put on the perceptive sense.

A second title, with which I must content myself, was "God Near Yet Far Away." "Why standest thou afar off, O God?" "He is not very far from every one of us." Both these descriptions, though contradictory, are true. The way to handle them is like handling the switches which control the upper and lower register in the volume of a radio set. You can hear the intimate tones of the woodwinds or "let the bass of heaven's deep organ blow." Both views are true, both necessary, both verified in religious experience. God is utterly beyond us, yet nearer than hands or feet. Some find the two ideas conflicting, and either fear such majesty breaking into their lives, or decline to believe that such a Being can be interested in their trials, their needs, their love affairs. Yet a remote God Who could not personalize would be inferior to ourselves, and a too-familiar deity would be no inspiration. An iceberg, good to look upon, is a poor thing to sleep under; yet we have no right to describe God with a finality and assurance which "a modest scientist would not display in describing a beetle." One conception must balance and complete the other. He is able to be near just because He is as marvelous as the scientists describe Him to be. And if a man has a knowledge of the wonders of redeeming grace within him, he can unfalteringly "return the stare of the stars." The stars astound but do not any longer surprise him. He knows that "the Voice that rolls the stars along speaks all the promises." In the simple and final word of Jesus, "Our Father, which art in heaven."

"The Surprise of Goodness" came out of the words, "When saw we thee an hungered?" and prompted the query, "Can we know we are growing better? Is religious experience a conscious betterment?" Three facts appeared: Christian character is unconscious; it is even deceptive; yet it is unmistakable. Nothing is done gracefully that is done consciously. Folk think they grow better when they are really deteriorating. Sometimes, again, we are educated by sheer foreboding; we think we are worse than we are. Saints always have thought themselves the chief of sinners, as Teresa and Alexander Whyte did. This is due to the slow refinement of conscience as the splendour of Christ becomes more apparent. Yet there need be no mistake. "The spirit's true endowments stand out clearly from its false ones. This increasing sensitivity of conscience is one sure test. A white handkerchief looks yellow against

newly-fallen snow. Another test is an increasing passion for men; Christianity is the only force that makes men love each other. Finally, the living Christ is daily growing more and more real and vital if we are on the right road.

Here is an idea from the ancient passage about "Your Neighbour's Landmark." Every man has his own inalienable preserves which on no account may be tampered with. Decent people will respect another man's (or woman's) feelings, faith, moral bearings. Under these heads one may deal with street noises, disdainful cynicism, bullying, kindly well-meant pressure, and selfish though saccharine coaxings, the power of mental superiority over others. Jesus didn't plead with the Young Ruler. He let him go.

"Making the Cross of None Effect" was a theme which gave rich openings. How do we do it? By dullness to its aims, doubts whether it is practicable, failure to work passionately for its victory. There is the snare of the comfortable life, the sheer insensitiveness of thousands of Christians who never give the Cross a thought. There is the plea that the world is not yet ready for it, and that we have to live in the 20th century. There are the specious and prolonged arguments we put up to make difficulties in its way to world-overthrow. There is the presumptuousness which assumes that Christians have the slightest option about living in its spirit. Finally, there is the unwillingness to live responsibly, the substituting of other more congenial duties, and the awful peril of keeping Christ out of His own world.

In Mark 4:36 the words occur "There were also with them certain other little ships." This gave a good allegorical theme for describing agencies which have unconsciously benefited by the calm which Christ has wrought. Cases in point are the debt of the Gentile to the Jew, of literature to the Bible, of modern movements to the Church, and of the indifferentist to the Cross-bearer.

"Missing the Miracle" was a thought prompted by Herod who "hoped to see Jesus that he might work some miracle." Herod was a man so intent on marvels that he missed the Marvel before his very eyes. He reminds us of the people who looking for heaven are missing earth, or who looking for the Millenium are missing the Incarnation, or who looking for revival are missing the sustained miracle of the Church, or who looking at spiritualism are

missing religious experience. Some folk never see the stars for the blazing electric signs.

The passage (John 17:9) "I pray not for the world, but for them which thou hast given me" led on to some thoughts about "Christ's people." Why was Jesus content to pray for His people rather than for the world? Because He believed that His people were to be a different type, an order of humanity radically different from anything the world has seen before. From His lips, the antithesis is most arresting. Three facts about His followers emerge: they are unique; they are responsible; they are sufficient. You can know a seaman, a policeman, a teacher or a minister when you meet him in plain garb on the street. Is there anything whatever characteristic of a robust Christian? Yet what requires to be done in this world requires to be done by Christian people. "If I do not always keep pace with my fellows," wrote Thoreau, "it is because I have heard a different drummer." Einstein says that if two per cent, of the people of any nation resolve utterly to end war, war will be ended. Do we stand for anything in the world? and is there any one great issue upon which we are not hopelessly divided?

My last selection shall be "A Gospel You Can Believe to be True" and its text "Ought not Christ to have suffered these things?" Christianity is a hard religion to believe and to practise. But that is not the essential thing to be said about it. The essential fact about it is that it is entirely relevant and reasonable. It says "Yes" to our deeper questions and better judgments, and keeps pace with sound sense. It looks true; is in strictest tune with the trend of history. It sounds true; satisfying the imagination as to what ought to be. It rings true; answering the test of experiment, making for the highest humanism. It is no accident that the sign of the Cross is the sign of plus. The plus-man is always the man who has caught its vicarious spirit.

I suppose no preacher would dare discuss, or even reveal, the entire list of any one year's sermons. There are too many efforts in which he has done miserable justice to the inspiration given; there are still more in which he has somehow missed the inspiration altogether. The foregoing examples, I most frankly acknowledge, may belong to either of these categories. However, I hand them on to my brethren in the hope that some may find them not entirely unhelpful.

HOW IMPORTANT IS PARISH VISITATION

M. D. BLANCHARD

Politicians who find themselves face to face with reelection to office are fully aware of the fact that people are interested in the reduction of taxation, in the upholding of high educational standards, and in every worthy cause, but they are not unmindful that the Mrs. Jones of today is not so unlike her mother of yester-

day. She likes to have her baby admired. And so the efficient politician takes time to chuckle Baby Jones under the chin, inquire as to his age, and comment upon his rotundity. Taxation and education become secondary in the mind of Mrs. Jones. The candidate has noticed her baby and she will notice the candidate,

later. Perhaps the reader may believe that this description fits an age since passed but not so. Politicians are still students of human nature.

I have often felt that I was cheapening the profession to which I have given myself by a too close imitation of the politician. In fact, as I gaze about me and note the methods employed by others in the ministry I am not sure that I am alone in error, if it is an error. In my own mind it is one thing to journey forth to visit an aged soul who, going down the western slope, finds the trek rather difficult, and another thing to ring a front door bell and wait for the lady of the house to discover who I am, change her dress, rush to the door with an effusive apology for not having attended church, and at the same time secretly pleased that her absence has sent the minister post haste to discover what her particular grievance may be this time. I feel very much defeated when I admit that the deflection of some of my people, centered as it is in their desire to see how important they are, has forced me to carry with me a certain amount of soft soap, labeled diplomacy, and a large amount of icing, called tact. I must confess that I begrudge every minute I spend in such parish visitation.

Why should I run around and see why Mrs. Bamby was not in her accustomed pew yesterday? If religion is important should it not be rather that Mrs. Bamby send her son to my study with a note explaining her absence. Because Mrs. Bamby had her half-sister from Cripple Creek drop in on her, is that any reason I should drop around and tell Mrs. Bamby we missed her and that I am relieved to know that she is not ill, when in reality I want to say, "Mrs. Bamby, maybe your half-sister needs religion. Why didn't you bring her around to church with you?" But, should I fail to call on Mrs. Bamby she will become extremely discomfited and such a condition being contagious it may not be long before the discomfiture reaches me. And, woe, alas is me!

I have always looked with a little chagrin (chagrin meaning mortification) at those minister friends of mine who state with joy that they do like to call on people. At once I know there must be something wrong with me, for, except in cases of sickness or where I can be of some definite service, I do not. I have always managed to live pretty close to most of my people and have enjoyed their confidences to a large degree and one of my first tasks when meeting new people, accepting new charges, is to discover those who like the minister to call and those who are thankful to have him stay away.

There are times when a minister is needed, and I feel that I can be found at those times where I am expected to be, and yet it would be a difficult task to lay down a hard and fast rule about even such instances.

I have said I didn't mind calling in cases of sicknesses. Still, I can imagine instances where my room would be better than my company. Let me mention a few. In all hospitals when a patient is in a position where he needs much rest and where excitement is taboo a sign is hung outside the door reading NO VISITORS.

I know some ministers who consider that sign a challenge. They barge into such rooms with neither heed, consideration or courtesy. I even know one minister who carries his yearly ministerial certificate in his hand when making hospital calls to duly impress probationers with the fact that he disregards all signs. It would seem that the proper course in cases of serious illness is to contact the doctor in the case and ask him if the ministerial call would do any harm, or, if one does not want to bother the physician, the case could be left in the hands of the nurse.

Should the minister call upon patients that are suffering from contagious disease? Most cities tack a colored sign on the front of homes in which there are such cases, but once more there are those of the clergy who think such a sign is a challenge to their faith that God will protect them from all things, even germs. Even though the minister is unafraid what is his duty to others? How would the minister's wife feel if Mrs. Smith dropped in to see her and informed her that she had just been over to Mrs. Black's to see little Johnny who had scarlet fever. The minister's wife would be justified in hurrying the minister's son outdoors and airing out after Mrs. Smith departs.

Even though the minister may have no concern over the health of those in his own family and continually expose them to all sorts of trouble it may be that there are those in his parish who resent his visiting a home in which there is sickness, coming out and visiting them a few minutes afterwards. I know the argument that doctors do this, but I am not convinced and neither are the doctors themselves, that such a practice may not lead to the further spread of contagious disease.

But, granting that a call is in order, even then care should be used as to the manner in which the call is made. Every minister has to decide whether to pray in the sick room or not. I know that there are some who will scoff at any suggestion that prayer is not always in order, and yet I have heard some prayers offered by clergymen which not only seemed to be wasted effort but which actually had a bad effect upon the subject of the prayer. Well do I remember one good minister who prayed that "this man may not suffer and die as did Aunt Nancy but rather may be restored to life." That was the first that the patient knew that he was suffering from the same complaint that did away with Aunt Nancy and he became so afraid, that his recovery was definitely retarded for a period of time. Not only did God hear that prayer, but, unfortunately, so did the sick man.

After years of trying both methods, calling and ignoring, I have decided that the latter is the better treatment for the disgruntled of my church. Perhaps some of my brother ministers who read this have never known what it was to have a disgruntled church member and again it may be that there are some a little more honest who will admit that such people do exist.

There seem to be a few in every church who think that it is their duty to make the minister eat humble pie. No minister completely satis-

(Continued on page 272)

OUR PATIENT CONGREGATIONS

FAY L. MEADOWS

If a scientist, biologist, or chemist has a theory that he thinks worth while, it is necessary for him to go to all sorts of trouble to demonstrate his point of view. He must secure a laboratory in which to conduct his experiment. He must find a group of sympathetic friends to sponsor his idea. Funds are needed to carry forward his project.

A minister formulates an idea or project that he thinks is of real value. Perhaps the idea comes to him on Tuesday. On Sunday he has listening ears into which he may pour his theory. He has a field to serve him as a laboratory where he can experiment with his pet idea. He has a group of sympathetic followers who will wish him well, even volunteer their help to see the plan materialize. And sometimes there is money in the treasury to help pay the bill for the minister's fancy.

When I thought about this, I wondered if we who preach are always absolutely fair with our congregations. As I considered the matter I reached the conclusion that our "flocks" are really quite patient with us.

How many times in the past three years have our congregations been forced to listen to us speak about the "depression—its cause—and cure?" Perhaps if the truth were known many Church groups have suffered more from hearing about the depression than they have from the depression itself.

How many times, do you suppose, people have made their way into the sanctuary, over which we preside, with hungry hearts for an hour of beautiful, helpful worship only to be sadly disappointed with what we had to say?

Outside it is a beautiful day. The light falls in colored shafts across the church auditorium. The prelude has been beautifully played. The choir has sung a glorious anthem with true understanding. Some very beautiful passages have been read from the Bible. The congregation smiles with satisfaction at the beauty of the world. Then the preacher comes forward to bring the message.

Last week he read the proceedings of the "Disarmament Conference." He is all aflame in his wrath and indignation at the cost of war. He reads long, astounding, startling figures. For thirty minutes he holds sway. He says war is not Christian and ninety-nine or one hundred per cent of his congregation believe him, but he must go on anyhow. It may be just possible that some of the older members will half close their eyes and allow their minds to wander back a few years when the beloved pastor was some fifteen years younger and it may be that they will recall certain phrases that he used. What was he saying—then? Something about—"Supporting our gallant heroes"—"The war to end war"—"Giving until it hurts." But the old saint is patient, so he listens now to—"the inhumanity and false glory of the whole rotten system."

And I wonder if some young, intelligent member might not be saying to himself, "Yes

I agree with you, of course, you're right—I've read the same thing—I'll do all I can to help, but just now I am a bit weary with the world. I've served all week on committees and councils. I would like just a little reassurance on how to go on fighting this battle of life. I can't be a pacifist in it!

It may be that the Beer Bill has stirred us into fury. In that case our congregation sits among the very lovely symbols of worship and listens to us give a recital of the very measures and proceedings that they have already read, and heard over the radio. Ah, but they are patient. They will not get up and walk out on us—these beloved folks—they will sit and wait—saying with confidence, "Soon my pastor will be over this feeling of personal indignation and then—then he will set my soul aflame and I shall catch a glimpse of God!"

Such important matters as World Peace, Prohibition, and The New Social Order have a vital place in our church program, but shouldn't this patient congregation have some part in working out the great social program of the Church?

I have found a Friday evening forum to be most helpful in bringing material of this important nature to the attention of the people. At the forum they can share in the whole plan of presentation. Commissions can be appointed and people who have various interests can secure and distribute literature on these subjects. Reading lists can be prepared, books suggested, attention called to public lectures and recent articles. This affords all of our people a share in thinking things through. This permits the minister to approach the sermon hour with the desire to aid the lonely, cheer the down-hearted and comfort the saddened. It gives him a chance to go deeply into the Message of Jesus. It gives the minister and his people an opportunity to form a Philosophy that is adequate in a challenging, changing and difficult day.

After all, one man can not be a specialist in too many things!

As I thought about the patience of my own congregation, I decided that in fairness to them, and the wage they pay me, I would draw up a sort of "Minister's Efficiency Test." The result is not altogether satisfying, but I place it here with the hope that others may feel inclined to add to or take from.

1. Do I use cant phrases over and over again that would bore me if I heard them used by another?

2. Has the content of my next sermon been prepared from some passing event that will have no lasting value to my people?

3. Do I consider that the things I have to say would be worth going to hear someone else present?

4. Have I allowed any "personal unpleasantness" to affect the things that I am to say? If so, am I justified?

5. Do I honestly feel that I have said and done enough constructive and worthwhile things to be worth the salary that I have received this week?

6. Have I allowed the opinions of any individual or groups of individuals to alter the things that I have wanted to say?

7. Have I been honest with my own convictions?

8. Have I spent adequate time in preparation?

9. Am I preaching this sermon under any strained sense of duty?

10. Do I really anticipate with considerable joy and satisfaction meeting my congregation next Sunday?

The majority of the people of our congregations are very kind and exceedingly tolerant. They seldom question our authority. They look upon us as the "Lord's anointed." They have a real desire to be proud of us.

It seems to me that just now when so many able men have no positions that we who serve in the high calling should endeavor with added zeal, consecration, and intelligence to serve our patient congregations well and effectively.

WANTED: A WORD

JOHN A. MCAFEE

Sorely do I need a word. Though I have searched assiduously through Christian literature and have cudgled my own brain, I am unable to find it. Like all Christian ministers, now and again I should like to plead with my young people to give their lives in service to Christ through the institutions of religion. To what shall I call them? It is doubtless true that to the wise words are but counters, but it is also true that by our words we betray our attitudes, and by our phrases are we judged.

But a few short years ago unabashed and unashamed we labored with youth to give itself to "Christian Service." We were apparently wholly unconscious of the arrogance and affrontery in that appeal. Now we have changed the wording a bit but still leave the same old sting. Now we present to youth the privilege and duty of consecrating itself in "Full-time Christian Service." The same fundamental misconception remains. Perhaps the change in the wording is a fair index of our changing attitude. Let us hope it gives promise of the day when we shall be even more honest.

Does the Christian church believe that only those who are attached for rations to the institutions of religion are in Christian service? From our pupils we preach that the butcher, the baker, and the candlestick maker are serving God as truly as the man who is, as Will Durant suggests, "a hewer of wind and a drawer of words." We say this, perhaps not too emphatically, but we say it, and while we say it, we believe it. We then go out to give the lie to what we have just said. Implicitly or explicitly we say to our lads: "Yes, surely, a man can serve God in any walk of life, but, after all, if you want really to consecrate yourself to God, if you would be a one-hundred per cent Christian, then you must give yourself in the ministry or its allied callings." Any such attitude is, of course, wholly unwarranted and unchristian. It is working a havoc of which we little dream.

It is a needless affront to men in other walks of life to suggest that they are not in Christian service or at best are only part-time Christians. The time they employ in service in and through the institutions of religion—this is time spent in Christian service. The rest—well what of that time? I blush to think of the implications of this attitude. Thus we belittle the work of other men, many of whom are more consecrated than some of us who wear the cloth. There is nothing common or unclean. We can do all to the glory of God. Surely it is just as important, and just as much a contribution to the kingdom of God, for my friends to do his work as it is for me to do mine. We need not minify the work of the preacher but we must magnify the importance of other work. All work, as all life, is a sacrament.

In the thinking of many people, and worst of all in the thinking of many of the clergy, there is around the preacher an aura of sanctity that is wholly unwarranted. This is neither good for the preacher nor good for the people. Men have debated and, God save the mark! they still do debate, about the validity of ordination vows, as to whether or not, it is by true apostolic succession. Even those of us who make no claim to any such tradition are inclined to lean rather heavily upon the supposed sanctity which adheres to us by reason of the laying on of the hands of Council or Presbytery. Not long ago I heard a good man, a successful pastor and leader, say that if he did not consider his work more important than any other work in the world he would give it up tomorrow. Now I should not have the slightest quarrel with him if he merely meant that for him it was the most important work in the world. That was, however, exactly what he did not mean. Quite plainly he meant that there was about his pursuit in life a sacredness which adheres to no other. He felt, no doubt quite sincerely, that he and his brethren in the ministry were serving the Lord in a way that no other men were or

could. In short the men of the cloth, in his judgment, were in full time Christian service. All others were not in Christian service at all or were at best in part-time service.

The Protestant minister is not a priest, except as any man can be a priest. He is set apart to a given task. Others toil at their tasks and contribute to his support that he might give his time in service in this particular calling. The Presbyterian minister, who becomes pastor of a church, is promised certain things that he might "be free from worldly cares and avocations." It is very easy to take unto oneself a false glory, to cherish delusions of grandeur. Modern America does much to deflate the ego of the preacher but the old glory still adheres—at least in the thinking of the minister. He is inclined to look to his ecclesiastical authority and to rest on the dignity of his calling, instead of on the inherent worth of his own character.

Not alone is it bad for the preacher, but for the people as well. To them the preacher is a man apart. Many of them never get to know a minister very intimately. As they do they may at first be surprised to find that their idol has feet of clay. Later they discover, to their own amazement at times, that he is not an idol at all. If he is made of the right stuff they form a respect for him as a man and a minister which they could not get from reverence for any ecclesiastical ordination.

In times past many wholly unqualified men have been led into the ministry by the mistaken conviction that they must labor here if they are to be "Full-time Christians." Not only that, but many incompetent men are being kept there today because of this conviction.

Every institution, whether it be religious, political, or social, waits upon adequate leadership. The church is no exception. Today the hue and cry go up, from within and without the church, for leaders. God knows we need them! The need now is, and always has been, not for more leaders, but for better leaders. Often do we decry the pitifully low mentality of the protestant clergy. This condition has come about very largely by the fact that we have drawn into the ministry many good and pious souls, but men of very mediocre ability. We have done this because we have coerced them by the conviction that only so could they really serve the Lord they loved. The time has long since passed, if indeed it ever was, when piety was the only necessary qualification for re-

ligious leadership. One of my good friends who, in the judgment of all who know him, is unqualified by disposition, mentality and personality for the work of the ministry persists in his work. This is not because he cannot do other work, for he can. It is only because he is fairly obsessed with the idea that only so can he serve his Master. We sometimes overlook one very important point in the proverbial story of the good bishop who interpreted for the country lad the sign in the sky. When the bishop interpreted the G. P. C., which the lad thought he saw, to mean "Go Plow Corn" rather than "Go Preach Christ," he rendered a service not only because thus the church was spared another poor preacher, but because a good man was left free to plow the world's corn.

Not only have inefficient men been led into the ministry but capable men have been kept out. Young men of penetrating insight have seen the fallacy of the church's position. They have not cared to wear halos or to rely upon the authority of any ordination vows. There seemed to them to be something false in the claim of the church and so they would have none of it. They have been turned aside to other work by the very pretensions of the institution.

This is, of course, but part of a much larger problem, the relation of religion to the institutions of religion. Here this is brought into sharp focus. The thing done in and for the institutions of religion has always taken on a peculiar significance, and individuals attached to the institutions have had a place apart. The individuals have not been quick to deny the validity of this valuation; rather they have always tended to capitalize it.

The work of the ministry is a magnificent work, a work utilizing all the powers any may possess. I think it is the most important work in the world—for me. I do not think it is the most important work for all. I do not think that in the sight of God I outrank any man. I am convinced that the man who peddles prunes to the glory of God is just as noble as the man who preaches a sermon, and in so doing is just as much in Christian service.

The church needs leaders. The church requires the best brains and hearts in the world. We must call the choicest of our young people to this task. But to what shall we call them? I have not yet found the word, or the phrase. I am afraid that not only do we want a word, but first we need to want that word.

In My Father's House

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living in another room.

Living, like the one who loves me,
Like yon child with cheeks abloom,
Out of sight, at desk or school-book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom;

Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my love is happy,
Waiting in the other room?

—Robert Guthrie Freeman.

A CHURCH PROGRAM BASED ON ACTION

LILLIAS A. JOY

ARTICLE V.

(See page 153, March issue for Article IV)

SUBJECT: *Worship in the Church.*

LEADER: *A schooled churchman.*

PROGRAM: *Thoughts for Mid-Week Service.*

WORSHIP IN THE CHURCH—THE CHURCH SERVICE

1. Have I rule about attending Church?
2. What can I say about Church attendance?
3. Do we have a Moral and Spiritual responsibility toward the Church Service?

4. What is our part in contributing to the upbuilding of Church attendance, and is it essential to Spiritual growth? Hebrews 10:23-25.

METHODS IN PRAYER and HOW TO PRAY. Continued from Discussion of Wednesday evening former week.

SCRIPTURE READING FOR THE WEEK
Thursday, Eph. I; Friday, Eph. II; Saturday, Eph. III; Sunday, Eph. IV; Monday, Eph. V; Tuesday, Eph. VI; Wednesday, Acts II: 36-47.

Opening: 13 present, 12 took part, 5 prayed, 1 was silent. Quiet music. One sentence prayer by leader.

Hymns: Hymns chosen by leader, people sitting, "Holy Spirit, Truth Divine," "The Church's One Foundation."

Bible: Acts 37:47.

Prayer: Leader, "Will all please pray?" Four who can always be counted on, did so.

Hymn: Selected by leader, people standing, "Draw Thou My Soul, Oh Christ."

Leader: "I will refresh your minds with regard to the doctrine of the Church on Worship. He spoke 5 minutes.

Questions asked by the leader: 1. Have you a rule about church attendance? All but three answered. 2. Is our church meeting the needs of its own people and the need of the community by having only one service during the week, that which is held on Sunday morning? Half of the people answered in general discussion.

The leader used about 5 minutes in addition to his introductory talk, to give the doctrine of the church on a phase of prayer. This was given in answer to a question asked at a previous evening meeting which was not answered at that time.

Closing: Hymn announced by leader, "Saviour Again to Thy Dear Name We Raise."

Benediction.

Committee Comments

1. Quiet music created a reverent, desirable atmosphere.

2. This program differed from the four preceding evenings by the fact that a question was asked, each one by name answered it. Then, another question, etc. The answers were very sincere and to the point but no room was left as had been left the preceding meeting for the unexpected inquiry of an individual. Each member felt constrained to answer exactly what had been asked until almost everyone had

expressed himself and the matter was disposed.

This question method is not undesirable but the leader did not know he was limiting the discussion to his topic when he proposed the question in the form he did. There are times when it is perfectly proper for the leader to propose the specific topic for discussion, either he or one of the people may do so, but everyone comes to recognize which is taking place. In this instance the leader thought he had laid aside all that was his own. He planned to let the people enter at will. They couldn't.

3. Independently three people after the meeting commented as follows: "There was no definite action taken among ourselves on anything we discussed." "I wonder if these meetings will end in talk." "How can we get our deliberations across to people who do not attend?" The committee thought these independent rumblings of "action" were encouraging and chalked a faint mark in the favorable column of the plan.

4. After the meeting the leader was asked the following question: "Do you think a minister can conduct a meeting under this plan if he comes as ministers have always come, bearing valuable and much-needed information?"

He replied: "The average minister will find it very difficult." He said, "I have held a vacation Bible School. I see where I fell short to night. Teachers of young children altered their method, no longer to force children to sit still in a row and take the education poured out to them." "Pastors, too," he continued, "will have to change their tactics when adults absent themselves from a Mid-week meeting, rather than take what the pastor offers."

The committee recognizes that the tragedy is apparent, in fact the unforgivable sin is there, if it is true that the people today don't want what they ought to want. The free participation method affirms that older people and younger ones too want but know not how to ask. The people are very positive in affirming that they don't want something which does not touch their experience and they positively don't want anything given in a way they cannot understand. Free participation supplies help in small doses through the channel of the activity of the participant's own mind or makes it possible for the leader to supply it at the psychological moment in the way most effective. The automatic revelation of that mind to the leader and the value to him of the revelation is not dwelt upon here.

The meeting was closed abruptly 20 minutes over time in the midst of interesting and valuable discussion, when no one wanted to stop. This was done, we think, on account of the well-nigh hysterical feeling existing in the church that nothing religious should last a moment past the hour. Church members may be absent in body but they are not necessarily absent in influence. The free participation method places the time limit in the participants' hands to some extent.

LITTLE VISITS TO THE HOMES OF JESUS

JOHN ANDREW HOLMES

V. Jerusalem: The Home Of His Soul

Jesus has been truly called "a small town man." He seems never to have visited the principal city of his nation except when his duties called him there. So far as we can learn, he never spent a night within its walls. It was not in Jerusalem that he found his disciples. His most loyal friends followed him there, but they did not belong there. Yet in that city at twelve years of age the clearest-visioned of all boys had found his Father's house. All his life he was faithful to that home of his soul. At all the appointed seasons for worship, his spirit returned there like a homing pigeon.

Perhaps we should count among a man's homes not alone the places where he has lived longest, but also the places where he has lived deepest. It was as he approached his death in Jerusalem that the Master lived most intensely and profoundly. This is true of an experience which came to him in the garden of Gethsemane by the east wall of the city, of an experience on the hill called Golgotha near another of its walls, and of others along the dolorous way between, as soldiers conducted him to his death.

Jerusalem where he underwent his deepest experiences, is situated on an eminence. At its west, south and east are the valleys of Hinnom and the Kidron. It is lifted up three-fourths of a mile above the near-by Dead Sea—as one poignantly realizes when with a fatalistic Moslem Arab chauffeur one makes the elevator-like descent. At such a time one senses the full meaning of the words of a famous parable. "A certain man went down from Jerusalem to Jericho."

It is from the hill to the east, where Jesus came in sight of the city and wept compassionate tears as he realized how miserably Jerusalem always failed to rise to its greatest occasions, that one may find the best view of the present city. Its color is a soft, yellowish grey. In the nearer distance is the eastern wall, with its closed Golden Gate, where Jesus entered and through which many believe that he shall enter again.

The present appearance of the place is in large part what has been given it by the Saracens, who in the Seventh Century made conquest of it and established it as their third-holiest city. For the most part its present walls were built by these Arabs in the Sixteenth Century. They are two and one-half miles in circumference and 38 feet high. They have eight gates, though the principal entrances are not the gates, but breaches which have been made in the walls.

One is surprised to find how small the place is. It is the most venerable of all the ancient haunts of man. It is sacred in the eyes of three faiths—Judaism, Christianity and Islam. We think of it with Babylon, Rome and London. Yet it is comparatively a small town. It is the

home of only half a hundred thousand people.

Two streets—David and Christian—divide the city into four sections, which are named respectively for the Armenians, Jews, Christians and Mohammedans dwelling in them. The streets are narrower than many a sidewalk, veraging only three yards. No room here for chariots, nor for any other vehicles, even if they could climb the stone steps, but here jostle people of every race and religion—soldiers, vendors, priests, pilgrims, tourists, beggars—clothed in many contrasting materials, design and hues. In this close-packed democracy there mingle also with equal rights sheep, goats, donkeys, horses and camels. Beasts and men alike pass through the streets with the air of fate, displacing the throng as a ship displaces the deep.

On the sides of the streets are the holes in the wall which constitute the bazaars, where sales are made with the minimum of assistance from buyers. In such holes one may also see men who, ignorant of mass production, are manufacturing the necessities of Jerusalem life. Some of the streets are arched over with masonry. In none of them is any color or odor lacking, and from the moment one enters through the Jaffa gate, one is beset by pandemonium.

Such is the Holy City today, but if we would see the city as Jesus saw it, we must first peel off what nineteen centuries have since laid on. We must peel off sixty feet of debris, which now nearly fills the Tyropoeon Valley between the two hills of the city, one on the east and one on the west.

If we strip off the work of the Saracens also, down go the present city walls and others rise to take their places, with a hundred towers instead of the 34 that we see, and in the place of the Dome of the Rock stands the Temple of Herod. Today the overwhelming majority of the inhabitants are Arabs, a few of whom are Christians though most of them are Moslems, but in the time of Jesus the only race or faith was Hebrew.

The list of the people who at one time or another have captured the Jerusalem hill, some of them completely destroying Jerusalem, reads like a catalogue of nations. Among them are the Egyptians, Babylonians, Persians, Greeks, Syrians, Romans, Turks, Tartars, Arabs, Crusaders and British. And to war, as a destructive agent, have been added fire and earthquake, pestilence and famine.

It was in this military stronghold and political capital that the house of the Father of Jesus stood. This building was the last of various dwellings which his people had erected for him.

At the extreme summit of the north elevation of the east hill, then known as Mount Zion, but now called Mount Moriah, there protrudes five feet from the earth a rather smooth and

level rock, 58 feet long by 44 feet wide. In the dim haze of the most ancient Hebrew tradition, Abraham may be seen at this rock attempting to sacrifice his son Isaac. A thousand years later, it was owned by a Jebusite named Araunah, who used it as the threshing floor on which his cattle trod out his grain. The king bought Araunah's floor, and over it his son Solomon later carried out his idea of building a worthy temple for his Lord.

When half a millenium later the inhabitants of Jerusalem were deported to Babylon, this house of their God was destroyed. When their children returned under Zerubbabel, a second temple rose in its place.

The third and last temple was for the most part constructed a few years before the birth of Jesus, but was not completed until after his death, and it was destroyed while many of his generation still lived. This imposing edifice was of Graeco-Roman architecture. Its great marble stones were laid without mortar, and so perfectly were they fitted together that a knife-blade could hardly be inserted between stones. Its eastern front was overlaid with gold, so that it reflected the rays of the rising sun, and there was much gold on its side wall also.

It was in this temple that at the age of eight days Jesus was dedicated to God. It was here that he came when he was twelve years old and regularly thereafter three times a year. This was the holy place which in his indignation he cleansed of greedy profiteers. In this temple he sat daily during his last week, and frequently at all appropriate seasons. "I ever taught in synagogues and in the Temple," he stated. Here also he healed the lame and the blind. Though he called himself greater than the Temple and insisted that his teaching of good will to men and of a filial relation to God took precedence of all its ritual and sacrifices, nevertheless Christians do not generally appreciate how large a place this building held in his life. And though frequently he was in controversy here with its officials, who later came out against him in the garden of Gethsemane, he never prejudiced his followers against it, for he believed in the deep things which it symbolized. One of his disciples was struck by the tremendous size of its stones. "Teacher, behold," he exclaimed, "what manner of stones!" Jesus replied, "There shall not be left here one stone upon another, which shall not be thrown down." In a few years this prophecy of doom was fulfilled.

One of the most pathetic sights on earth is to be seen any Friday just outside the ancient Temple area, where Jews gather to bewail their lost sanctuary, shedding tears of bitter sorrow and praying with almost hopeless hope for the return of their ancient worship. The vast platform upon which their beloved Temple was built remains to this day with little apparent change, upbearing the present Moslem shrine, but no stone of the Temple remains on another. However, one of the stones has been found. It is preserved in the Imperial Museum in Istanbul. On this stone is the only identical writing that has come down to us on which to our knowledge Jesus ever looked. We may be sure that he took no pleasure in this inscription, for it is a warn-

ing on pain of death that none but Jews may enter the inner court of the Temple, whereas he knew no race as better than another and it was he who invited the whole family of man into the Holy of Holies of the Father's presence.

Important as was the Temple in the life of Jesus, Christians are more deeply interested in certain other spots which have their places in the record of his last week's agonies. While he came to teach in the Temple and to share in celebrating its Passover sacrifice, more truly he came to offer himself as a Passover sacrifice in his experiences in Gethsemane and on Calvary.

Jesus had been taken from Bethlehem in order to save his life from enemies; he had left Nazareth to save his life from a mob; but when for the last time he departed from his home in Capernaum it was for the purpose of laying down his life. "He set his face steadfastly to go to Jerusalem," and as he passed through a village of the Samaritans that set expression was noted. "His face was as though he were going to Jerusalem." When he was warned that King Herod was seeking to kill him, he sent word to "that fox," as he described him, that while he would not hurry through his territory, it was fitting that he should die not there, but in Jerusalem, where it was customary always to slay prophets. In that hour he exclaimed, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto her!" There could be no doubt what his expectation was when he set his face like a flint toward the city of his death.

It was in the garden of Gethsemane that the realization of what his purpose was to cost him came over his spirit most poignantly, and no one can visit the traditional site of that ancient garden without feeling that there he must indeed have been on the night of his deepest sorrow. To look upon the olive trees there is in itself a communion service, in which the Man of Sorrows becomes a real presence.

There are two spots which claim to be the place of the crucifixion. One of these is so deeply buried under the ecclesiastical tinsel and mummery which he detested that if we are seeking to be reminded of Jesus we must go elsewhere.

A third of a mile from there, without the city wall, as we pass through the Damascus gate at the northwest of Jerusalem, there is a hill which might well have been called the Place of a Skull, for this hill as seen from the city is strikingly skull-shaped.

This rocky hill is perhaps fifty feet in height and about an acre in area. It is accessible by an easy grade from all sides except that of the city, and it may easily be seen by passers-by from the roads leading into Jerusalem. It is modernly regarded as the probable place where the Lord of Life was lifted up in death. It fits in all respects the requirements of the record, and it is difficult to disbelieve that this is indeed the

"... green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

Just below this hill there was a garden, and

(Continued on page 270)

The Editor's Columns

The Lenten Season

"April 17th, being Good Friday," says Boswell, "I waited on Johnson as usual. I observed that although it was a part of his abstemious discipline on this most solemn fast to take no milk in his tea, yet when Mrs. Desmoulins inadvertently poured it in, he did not reject it."

It would be well for all Christians to observe seasons of genuine self-denial. It does not matter to the world whether Dr. Johnson takes milk in his tea or not; but there are many ways in which we may, at this same time, check the easy self-indulgence of our natures and render real service to God and man.

Just now all benevolent enterprises are in need of money. The past winter has been one of the most difficult in the recent history of Christian institutions. Contributions have fallen off to an extent that means huge deficits. During this season, leading up to Easter Day, it would be well for us all to deny ourselves and give as we have never given before.

Just now great multitudes of our fellow creatures are starving in various parts of the world. It will be good for us to do with a little less that some man, woman or child may be spared the misery of hunger.

Just now the churches, seriously affected by the materialism with which war cursed the world, need an extra measure of devotion on the part of their people. It will be good for you, in these days of Lent, to put aside all the usual excuses for neglecting your Christian duties, and to stand honestly by, to help.

In these days something more than giving up milk in your tea is called for.

—Alvin E. Magary.

Stars and Daggers

I have just been reading the "News" of one of our outstanding Theological Schools which specializes in banning and blessing books. Most Seminaries have had considerably to abridge their publications and the long, learned review is disappearing. Now they substitute comment for reviews and simply recommend. This publication uses Stars and Daggers—(the proof reader's stars and daggers). Books recommended to "Ministers in General" are starred; for the special student they are daggered; a few have both signs.

Forty-two titles are listed. No history is either starred or daggered, but both special students and ministers, the "News" thinks, should read *The Assyrian and Hebrew Hymns of Praise*, *The Chinese Renaissance*, *The Essence of Plotinus' Studies in the Philosophy of Creation*, *Philosophers Speak for Themselves* and *Realistic Theology*. William P. Montague, one of the most brilliant minds of

the time, draws nothing with his Ingersol Lectures on *The Chances of Surviving Death*, nor Maud Royden, known wherever English is spoken, with *Brief Essays on Vital Subjects*. There are few books on vital subjects in the list. The one book on Psychology draws a blank. Only the special student needs to know about the *World Court* (and it will do him little good now) the preacher should study the *Power of Non-violence*. Theology, the social field, books about God-limited and unlimited, are naturally recommended. The result is suggestive. It indicates what professors think ministers should read.

Being a sort-of-professor myself and no specialist in any of these fields, I am in no position to criticize my superiors in their various chairs. As a one-time parson, I've a notion the pews ought to be considered a little—at least as far as the stars go. These books are in and out of the region in which the pews are living and thinking, but they are mostly out. They are largely books of scholarly and speculative detachment. They will feed into a minister's hinterlands, they do not help him much in his approaches to life.

Naturally a good deal of the best and most vital writing of the time never goes to Seminary publications for review; fiction, poetry, general literature, secular biography and the like. These are the books which stimulate imagination, discipline style, supply illustration and give factual substance or vivid color to the creative mind. A preacher will know more about what the pew really cares for by consulting his local librarians than by writing the nearest professor. Then he would star *Anthony Adverse* and *So Red the Rose*, *A Lumb in His Bosom* and *Mary Peters* and *not the Essence of Plotinus*. "These," of course, "ought ye to have done and not left the other undone." But I doubt if the professor should have the last word. Yours for brighter stars,

—Gaius Glenn Atkins.

Circus Elephants

Ruth St. Denis has a place on the stage but not in the pulpit. It were foolish to deny the fact of her outstanding artistry as surely as it is utter inanity to claim that with the St. Denis toe, the Psalms may be interpreted.

Today the papers of the country, thanks to wire-photo service, picture the noted dancer, poised in a more or less Psalm-interpretative stance upon the chancel of the Park Avenue Presbyterian Church of New York, Edmund M. Wylie, showman-pastor.

One ventures to conjecture whether the robed clergymen, pictured with the artist, were as much interested in Psalm interpretation as in matters of lesser import. It is a sorry com-

mentary upon the head of the pastor who turns over to the bare feet of a dancer the task of Scriptural interpretation to which he was ordained, called and pledged.

The crux of the entire matter lies in the first few lines of the article accompanying the picture. "Ruth St. Denis, who has awed thousands with various interpretive dances, today had a new group of admirers. While the minister looked on from a front pew, she danced a rhythmic interpretation of the Psalms before the Altar of the Park Avenue Church."

St. Denis won a "new group of admirers." Nothing is stated about the new group admiring the Psalms. Failing to win a new group to the Psalms, Wylie at least found his proper place, in a pew. When it comes to a congregational understanding of "the gradual ascent of man's soul from the moment he acknowledges his need of spiritual light to the final radiation" which theme was supposed to have been covered by the dancer's pedal utterances, I have a vague idea the audience (certainly not the congregation) benefited as much by the dance as they would have by any vocal attempt on the part of Mr. Wylie. Some feet can do more than some heads, at that.

"The Park Avenue Church was crowded." Of course it was. Any showman, even Wylie, could foresee that. Wasn't that his purpose? Or was it the interpretation of the Psalms? Your guess is as good as mine on a point so blatantly obvious.

We often wonder, in our Pastoral Association meetings, why newspapers everywhere take such a satanic delight in what we call "riding" the minister. The answer is obvious. The answer is the man Wylie and others of his erratic ilk. Even the newspaper has a better understanding of the proper sphere of the minister than some ministers themselves. The farther afield a minister wanders from his proper environs the larger the resultant lineage in the national press. There is nothing, absolutely nothing more serious afflicting the church in our day than the occasional spiritual still-born who gets out of his pulpit and hence into print.

If the man Wylie can secure the combined interpretative ability of a herd of circus elephants and have them in his chancel on Easter Morn to portray the glorious news of the resurrection, his audience won't get much soul-nourishment, but what a wealth of national publicity will accrue to the aspiring ring-master, as well as the wholesome disgust and distrust of fellow ministers, which all such hollow mockeries merits.

Ym

Another Authoritative Voice

The Expositor and Homiletic Review is again happy to announce another new and highly valuable feature to appear regularly in its monthly issues, and to be conducted by one whose ability has carried him to the unchallenged top, whose word is accepted, unquestioningly, as the final authority.

The new department will be known as the

department of Church Building and Equipment and will be edited by Elbert M. Conover, Director of the Interdenominational Bureau of Architecture, located in New York City.

We are in total agreement with Mr. Conover when he says, "I believe such a regular department would render a needed service and would do much toward increasing the value of your already highly appreciated magazine. If readers can depend upon a definitely established department they will be glad to rely upon this source of information."

After suggesting various phases of the subject so close to his heart, for *Expositor-Homiletic Review* use, Mr. Conover continues: "Then, of course, there could be a question department where questions of general interest with their answers could be published, usually illustrated with blue prints of typical or suggested outline of plan. I have observed church buildings in every state of the country during the past fifteen years and I am sure the physical structure of Protestant Churches cannot be rated 10% efficient in comparison with public schools. Certainly anything your magazine can do toward improving this condition will have a definite effect upon the life of the church."

Having a "definite effect upon the life of the church" is a purpose worthy enough to justify the department, but the immediate purpose back of the new feature will be the value such a department may have for you readers, in caring for your ever changing parish problems.

So, watch for the new department. Those of you to whom the name Elbert M. Conover is familiar will instinctively and fully rely upon his department. Those of you, if there be any, who do not know Mr. Conover, by reputation at least, will shortly understand his wisdom in matters of Church Architecture and equipment.

Having placed Mr. Conover, where he is available to you all, there is nothing left for you to do but seek his advice when you need such advice. Address all questions dealing with Architecture and Equipment to the editor of this department, Elbert M. Conover, Church Building and Equipment, *The Expositor and Homiletic Review*, Caxton Building, Cleveland, Ohio.—Eds.

A Few Words From the Pastor

1. The Government can tell us how many dozen eggs were laid last year, how many mouse traps were sold, and how many pigs were slaughtered, but no one knows how many men are out of work, nor how many children are undernourished.
2. It certainly is hard times when only forty-six men in America have a million dollars income, and only one five million.
3. If a man is right he can afford to keep his temper, and if he is wrong he cannot afford to lose it.
4. The Christian Church is handicapped on one side by those who believe in God but do not obey him, and on the other side by those who obey but do not believe.

—Charles F. Banning.

FROM MY READING

The intellect likes to regard itself as a luxury.

Much philosophy and theology is simply an elaborate form of chess, eventuating in a stalemate.

Hoarding of intellectual powers for private enjoyment is at least as unjust as hoarding of gold.

Religion has eminent social utility.

Without respect, there can be no reverence, no worship, and hence no religion and no God. A being unworthy of respect might exist; but it would be absurd to call him God.

Religion is not a matter of whether we are barely conscious or unconscious; it is a matter of values consciously achieved and hoped for.

As soon as we suppose man to be made wholly in the image of the worm and not at all in the image of God, so soon we have either denied religion entirely or asserted that the only religion we recognize is one that involves bizarre contradictions.

Hardly any cultured person can be found who has not had psychic experiences which, if they do not prove communications from departed spirits, certainly demonstrate the presence of a kind of possibility in the self which ordinary experience ignores but which is worthy of investigation.

In a world where so much of truth is beyond our grasp, can we afford to neglect truth which is readily available?

Materialists are those who believe themselves compelled to take the first impression of nature as final truth.

God does not give unless we take.

The religious attitude of reaching in faith toward God to find out whether he is truly a person, is, to say the least, more promising than the attitude of hopeless skeptical resignation in the presence of mystery.

Every belief is a faith that goes beyond experience, but every faith must be tested by reason and experience.

If many religious believers have suffered from over-confidence, humanists seem to suffer from over-caution.

To say that God is not a problem is to say that religion is not worth thinking about.

Any number of objections to a belief do not prove it false; one essential argument for a truth outweighs a host of objections.

It is useless to pretend that science or philosophy can bring absolute proof—much less disproof—of God.

The "if" attaches to our knowledge, not to God.

In the presence of every mystery, even the ultimate mystery of God, the mind must either evade the problem or face it.

Life must be dreary to anyone who occasionally has to think, but who hates it.

Man is neither an isolated lost sheep nor a member of a perfectly articulated kingdom of God. The sheep while straying retains its relation to the fold; and the member of the kingdom is a potential rebel.

Every variety of belief is of vital importance to the man who faces it in his own experience.

Personal religion always includes or produces at some state a vital faith.

The religious thank God for his care of them, too frequently forgetting that the safe and the secure in this order ride on the backs of the unsafe and insecure.

Brilliant in the physical sciences, man's brain has failed him in the art of living, which is applied ethics and religion; and God has not intervened to save him from the consequences.

Many who sing the hymn, "I am a stranger here, heaven is my home," do not believe what they sing; but it expresses what for others is a sincere mood of personal religion.

The kingdom will come when God sees fit; it is his kingdom, his gift.

Yet it must be granted that some religious individuals have forgotten social obligations in this world in their zeal to attain personal salvation in the other.

Trust in God need not and should not be taken to mean trust in any particular definition or theology.

God is what he is, whether we believe or doubt or ignore or blaspheme; and he seeks us, whether we seek him or not.

No science, no philosophy, no religion, is absolute so long as it is human. But human error or inadequacy does not alter the structure of reality or prevent reality from acting on us.

The essential element of faith is not a true doctrine of God, but, rather, a sincere search for God.

—J. M. R.— From "PERSONALITY AND RELIGION" by Edgar Sheffield Brightman, Abingdon Press.

WORKABLE CHURCH PLANS

CHRISTIAN F. REISNER

The three following questions which are very practical were sent in by Rev. Elmer Smith of Bremen, Indiana. Anyone who differs, write in and the words will be carefully weighed.

1. What is included in a pastoral call?

"I did so enjoy your call today. It did me so much good," declared a talkative woman one day as I departed. I had spoken about a dozen words, but she had enjoyed talking to me.

The call should not give occasion for an exhortation or a "short talk" by the pastor. He should rather draw his hosts into conversation so that he can find out about the household. In this way he may find opportunity to secure confidences and give sympathy and advice. Attention should be close and sincere and then real interest will draw out fullest details. If there is personal criticism for the pastor, he will avoid sensitiveness. Listen patiently and make explanations where necessary and even be willing to apologize if found at fault. Put a good deal of optimism and happiness into the call. Avoid retailing gossip or pessimistic predictions. Keep everything on a cheerful spiritual plane and flavor the conversation with sane religion. If it is merely an occasion for funny story telling and light talk it is not a pastoral call. Almost without exception, offer a brief prayer before departing. Again and again rich and poor alike have said to me: "You are the first pastor to offer a prayer in my home." What a sad commentary.

Secure if possible the names of the unchurched in the family and turn them over to personal workers or put them on your own prayer list. Some pastors carry little trinkets in their pockets to give children. I once led a distinguished man into the kingdom as the result of such a gift. At least give special notice to the sick, the aged and the children of the household. No preacher can feed his people from the pulpit without pastoral work.

2. Should the pastor teach a Sunday School class?

It requires close and steady brain work to prepare two worthwhile sermons every week in this modern day. One reason for the slump in the night service is the poor messages delivered then. It is a serious business to preach. Members should decide that no other religious meeting can profitably exclude the public worship service. Men's Bible Classes are gathered in many places with much ballyhoo and then the whole group goes home and do not remain to church. There is a question as to the profitability of such a plan.

When Jesus did people good he perceived that "virtue" had gone out of him. No one who preaches with the proper passion can do it without complete exhaustion. He is really giving himself. To do that twice a day with the attendant mental labor involved as well as to meet everyone in the congregation at the close of the services will exhaust most normal men. How

he will then have strength left adequately to teach a Sunday School class is beyond me. But no one can be dogmatic about it. Rev. Dr. C. H. Bartholow, First Methodist Episcopal Church, Mt. Vernon, teaches an immense Men's Bible Class every Sunday. But he is a rare genius. Here and there may be one so brilliantly endowed as to do it. Ordinarily it is better to seek and develop someone else as Sunday School teachers. I have always found later material. Dwight L. Moody once said: "He is not a great man who does the work of ten men but he is great who gets ten men to work." The pastor might conduct a teacher training class during the week. He will, of course, visit and study the different departments.

3. How can a pastor teach his people to be loyal without making them narrowly sectarian?

John Wesley's famous statement was: "While we love every other church, we live to make our own a power in the land." Present-day tendency is to be so broad as to be thin and shallow. A boastful New York lawyer said to me at a dinner to the Mayor recently: "I am too big and broad to belong to any one church so I go to all of them." Like other similar talkers he was plain slacker and dodger. He was too lazy and cowardly to have convictions that cost anything. Hence he was a soap bubble floater. There is an epidemic of "tramping" amongst people who keep moving to avoid responsibility. Everyone must pick a church in which he can coordinate his efforts with others and count the most for the kingdom. It will make no difference as to his denominational ancestry. He is seeking spiritual efficiency. He will select one church with that: 1. He can train under a recognized leader who has personally met the Christ and is willing fearlessly to move forward. 2. He can learn to work with others and subjugate self will and accept the "give and take" of team work. 3. He can help select a mapped out program worthy of his best effort and hopefully and happily follow it. This can be done without exalting some peculiar doctrine of any distinctive denomination. Each person may believe something intensely and allow his neighbor to do the same though the views may differ widely. Such a person can easily transfer to another town and find a similarly spirited church even of another denomination where he will promptly go to work. We must insist on the loyalty of our church members. If one finds another church where he fits better let him join it. There can be no economy of effort nor can energetic enthusiasm be engendered except around a particular church—my church which is a living part of the visible body of Christ. While one enjoys visiting friends and relatives there is no place where he feels so free, tolls so happily and finds fellowship so sweetening as in his own home. Paul calls the church the "household of faith" and Goodspeed translated it "family of the faith." Gal. 6-10.

CHURCH METHODS

A Positive Creed

The following lines were printed in Easter Colors, and distributed to the membership of the West End Presbyterian Church, New York City:

My Creed and Credential

I believe in God because I know Him—personally.

I believe in the Bible because it is true to human experience and because God speaks to me through its pages.

I believe in man because I see him through the eyes of God, the potential guarantee of God's will being done on earth.

I believe in prayer because I have found it the living link with God, the greatest lift of life, and because it produces the promised beneficial effects.

I believe in the Kingdom of God because Jesus proclaimed it the shining hope of humanity and because all lesser kingdoms have failed to achieve the brotherhood of man.

I believe in the future because God is working in the present.

I believe in the resurrection because life everywhere is evolving a better, a spiritual body.

I believe in Christ because He is the incarnation of my entire creed and because He is my Saviour and Master.

These Things I believe with all my heart and mind and will because the Holy Spirit makes this possible.

—A. Edwin Keigwin.

Sermon Series: What Think Ye of Christ?

The following series of Pre-Easter and Post-Easter Sermon Subjects on the central personality and chief figure of Christianity will be discussed in the Albany Street Baptist Church, Utica, N. Y., on twenty-one successive Sunday mornings at 10:30 a. m. by the Rev. Edward V. Winder, Minister. The general theme to be employed throughout the series will be that age-old question: "What Think Ye of Christ?"

March 10: "The Unreported Christ."

March 17: "The Lonely Christ."

March 24: "The Friendly Christ."

March 31: "The Hindered Christ."

April 7: Holy Communion—"The Steadfast Christ."

April 14: Palm Sunday—"The Triumphant Christ."

April 21: Easter Sunday—"The Risen Christ."

April 28: "The Immutable or Unchangeable Christ."

May 5: Holy Communion—"The Inescapable Christ."

May 12: Mothers' Day—"The Mother of Christ."

May 19: "The Imperial or Superior Christ."

May 26: Ascension Sunday—"The Ascended Christ."

June 2: Holy Communion—"The Unforgettable Christ."

June 9: Children's Day—"The Boyhood of Christ."

June 16: "The Returning or Expectant Christ."

June 23: "The Peerless or Unequalled Christ."

June 30: Independence Sunday—"The Emancipating Christ."

July 7: Holy Communion—"The Burning Passion of Christ."

July 14: "The Authoritative Christ."

July 21: "What Christ Means to Me."

July 28: "Finally, What Do You Think of Christ?"

A Letter to Members

Dear Friend

Not long ago our homes and our churches rang with songs of joy and praise as old and young celebrated the birthday of Jesus the Saviour.

We shall soon again have the opportunity to contemplate that we were redeemed not with silver and gold, but with the precious blood of Christ.

The Lenten season calls on us to follow Jesus from the time He turned His face toward Jerusalem, well knowing what awaited Him, till victoriously He cried on the cross, "It is finished!"

That we together may behold the Man of Sorrows and that together we may rejoice in the glorious Easter message, I urge you most earnestly to attend, and to invite others to attend, the special Lenten services in our church. Come in a spirit of reverence, prayer and expectancy. Great spiritual blessings await you.

Sincerely yours,

Charles G. Aurand, *Wheeling, W. Va.*

What Can Men Do in the Church?

—They can—

1. Promote the systematic study of the Bible. A Men's Bible Class is the spiritual dynamic of men's activities in the local church.

2. Assist the pastor in bringing the "outside" men into the church and to personal allegiance to Jesus Christ. This is the supreme achievement in one man's service for another.

3. Develop the spirit of Brotherhood, through Fellowship, and Forum meetings. These afford the finest opportunity for contacts with uninterested men.

4. Initiate, supervise and support constructive activities for the boy in their respective churches and communities. A man's most far-reaching effort is in behalf of the boy.

5. Promote attendance at Church Services, Men's Bible Classes, serve as Ushers, on Re-

ception Committees, and promote Missionary Interests.

6. Raise Church budget. When men face this task seriously and organize thoroughly for the "Every Member Visitation" there will be no question about a church meeting its financial obligations.

—*A Bulletin from the Pennsylvania Ministerium.*

Beatitudes—1935 Model

1. Blessed is the man who is faithful on a committee.

2. Blessed is the man who can endure an hour and five minutes in a place of worship as well as two hours in a place of amusement.

3. Blessed is the church officer who is not pessimistic.

4. Blessed is the man who loves his church with his pocket-book as well as with his heart.

5. Blessed is the man who has grace and gumption enough to leave his critical spirit on the sidewalk when he comes to church.

6. Blessed is the man whose watch keeps church time as well as business time.

7. Blessed is the man who loves his own church enough to praise it.

—*Presbyterian Advance.*

Verse for the Easter Offering Envelope

The Meaning of Easter

Alas for him who never sees
The stars shine through his cypress trees!
Who, hopelessly, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—*John Greenleaf Whittier.*

The Pastor at the Altar

At First Methodist Church, Los Angeles, the pastor, Dr. Roy L. Smith, conducts "Open House" one whole afternoon at definite intervals. The following announcement appears in *The Herald* prior to the "Open House" date:

"On Wednesday afternoon, April —, will occur the regular monthly Communion service with the pastor at the Altar all afternoon from two o'clock until six. You are welcome to come to the church at any time during the afternoon and, after prayer and meditation, come to the altar for the Communion Service which is always confidential and personal."

Family Night Exhibitions

Family Night at the 18th St. M. E. Church, New York, is made a bi-monthly parish feature through the exhibition of things of definite interest to the church member. In April there will be an exhibition of handiwork made by boys and girls in the public schools. Each item in the exhibit bears the name and age of the maker.

Other exhibitions are "handiwork by the mothers of the congregation." Why not add a

series of exhibitions of "handiwork by the members of the Church," and "Handiwork as represented by men engaged in various businesses." There should be an endless amount of good fellowship created through such exhibitions, and it would assuredly prove educational. This is one instance where it would be well to "let the left hand know what the right hand is doing."

A "Fault Finding" Hour

"Once upon a time" there was a church in one of our north central states whose membership had become divided in spirit over the building of a new church and the resultant debt. The pastor who carried on the building project resigned and migrated to a distant field. The new pastor, cognizant of the situation, decided to declare open season on parish difficulties, giving the members an opportunity to bring their grievances into the open light of day. He issued an invitation from the chance on Sunday morning, asking any and all parishioners to come to the church office at any time during the Thursday afternoon of the following week, in order to air their views on any phase of the work of the church. He made one condition, that he be given the first five minutes of the interview. When the visitors appeared on Thursday, he repeated his one condition, advising each visitor that the first five minutes would be used in prayer for a consecrated fellowship. *It worked!*

Lenten Themes:

The Kindling of the Fires, Josh. 24:15.
Bringing of Gifts, or The Valley of Humiliation, Mal. 3:10.

The Terrible Illusion, I Chron. 29:13.

The March of The Victors, John 12:13.

The Mount of Emancipation, (Easter).

—*J. Elmer Larsen, Denver, Colo.*

Clinging to God, Jer. 2:17-19.

Fearing God, Ex. 14:13-31.

Obedying God, Gen. 22:1-19.

Praising God, Isa. 42:1-8.

Speaking Against God, Num. 21:4-9.

Heralding God, Zech. 9:8-12.

Adoring God, Isa. 53:8-12.

—*Rev. Paul C. Weber, Camden, N. J.*

Surveying the Ruins, Neh. 1:7.

Facing the Opposition, Neh. 2:19.

Clearing the Foundations, Neh. 4:10.

Following the Plan, Neh. 3:28.

Raising the Superstructure, Neh. 7:66.

Restoring the Worship, Neh. 8:1.

Dedicating the Work, Neh. 12:27.

—*Rev. Paul Wagner Roth, Milwaukee.*

The Tragedy of Rejecting Grace, Matt. 23:34-39.

Palm Sunday, A Strange King, Matt. 21:1-9.

Easter, The Light from the Open Tomb Mark 16:1-8.

—*Rev. Paul Lindeman, St. Paul, Minn.*

A "Red" Card for Attendance Getter

The card bears this wording—

This is RED because we want it READ by RED-BLOODED folks. No, we are not seeing RED nor are we getting RED in the face. But we are RED-HOT on your trail from now on

We want you to make up your mind after you have READ this little RED card to get the attendance out of the RED. We have a new teacher, Mr. B. F. Swartz, who is one of the outstanding Bible teachers of the city. Try and bring another RED-BLOODED person.

The Philatea and Baraca Bible Classes of
Central Baptist Church, Erie, Pa.

A "Follow-Up" Card

The Central Baptist Church, Erie, Pa., sends a postal card with the following mimeographed message:

HELLO! This is Mr. Argow, the pastor of the Central Baptist Church speaking. We are glad you are sending your children to our Sunday School. We sincerely hope they are enjoying it and are being helped along life's way. We are planning a special service for Sunday, February 28, at 7:00 p. m. in the interest of our youth.

We want to extend a personal invitation to you to come with them next Sunday evening and enjoy this service together. It means so much more to them to have you say: "Come, we'll go together," than "You better run along, it is time for Sunday School." May we hope to greet you in Our Father's House on Sunday?

A Telling Reminder

The energetic pastor of an Indiana M. E. Church put his artistic ability as well as his imagination to work in getting out a postal card "Reminder" on overdue pledges. On the card appears a large hand, with index finger extended, and a heavy black bit of yarn is drawn through the card, knotted about the finger. This message appears beneath the hand:

"Why the Mourning?" Just a reminder that we shall observe the passing of many of our faithful pledges at the end of the month. Let us hope that some seriously ill now will be brought back to sound health before that date! May we depend upon you to help nurse them back to life?

Books for Lenten Reading

The following books will provide you with Lenten Meditation suggestions:

"Christ Speaks from Calvary," by Edward Jeffries Rees, and "Victories of the Cross," by Alter Albert Stansbury. Both are now volumes issued by Cokesbury at one dollar each.

"Testament of Love," by Hubert L. Simpson, is a lenten meditation on Seven Words from the Cross. Abingdon, price one dollar. "Toward the Sunrising," by B. H. Brunner, is especially valuable for the Lenten Season. Cokesbury, one-fifty.

The Commonplace Duty

"They shall walk and not faint." After all this is the climax of the Christian life; not to mount up with wings, not to run, simply to walk; to be patient, persevering, faithful in the performance of the little duties which make up life. We need to realize the dignity of the commonplace, and the nobility of the routine of service. It is easy to serve with valor in

conspicuous places, it is hard to be patient and cheerful in the lowly or the hidden place. After a furious storm a large party surrounded the captain of a great ocean liner and commended him in laudatory resolutions for his skill and fidelity, but they forgot the stokers away down in the hold of the vessel, who, with muscles standing out like whip-cords wrought with strength and fidelity almost superhuman. It is generally so, and this makes fidelity all the more essential and beautiful. Let us live for the Master's "Well done, thou good and faithful servant."—*Watchman-Examiner*.

Do you ask your people to pray with you for courage and grace to face the everyday duties of life? If you do not, you should begin now. It is a good plan to set a definite time for each day when all members are asked to join in prayer, regardless of their occupation or location. Some pastors name the definite object of the union prayer each day. Many people do not know how to pray, but they will learn by doing.

Every Member Present

Rev. Ralph P. Rasmussen, First M. E. Church, Arlington, Nebraska, reports a special service on January 6, at which the *Covenant of the Methodist Church* was renewed by the membership, followed by a sermon on "Building Together with God." Special recognition was given to members who had rendered long service to the Church of Christ.

This plan might well be followed in every church at sometime during the year. Many members forget the Covenant of the Church, just as they fail to remember pledges of various kinds. It is a sacred duty to assist them in refreshing their memories on such important points.

Keeping Parish and Pastoral Records

The following report issued by Dr. Paul Lindeman, St. Paul, to the members of the congregation must result in closer cooperation between Pastor and People, as well as create a wholesome respect for the offices of the Pastor. There may be some points in the report not covered by your own record, and the list is given in full for your information:

Parish Report			
Baptized—	1933	1932	
Children	30	37	
Adults	6	12	
Totals	36	49	
Confirmed—			
Children	48	35	
Adults	8	20	
Totals	56	55	
Marriages	22	23	
Burials	13	13	
Communed	3261	3000	
Received into membership	121	114	
Losses through death, releases, members out of town and delinquents	76	89	
Total membership	1247	1202	
Calls Made—			
Pastor		932	

Student Assistant (Jan. 1st to June 10th)-----	667	
Assistant Pastor (Sept. 10th to Dec. 31st)-----	208	
Secretary-----	209	
Membership Committee-----	950	
Total-----	2966	
Calls Received-----	689	
Meetings Attended-----	231	
Classes Conducted-----		
Pastor-----	219	
Student Assistant-----	86	
Assistant Pastor-----	48	353
Sermons and Lectures Delivered-----		
Pastor-----	208	
Student Assistant-----	20	
Assistant Pastor-----	40	268
Sermons, Addresses, Letters and Articles taken by the Secretary (exclusive of Redeemer Record)-----	484	
Statements mailed-----	2455	
Redeemer Records mailed-----	10,217	
Miscellaneous mail-----	17,463	
Pastor's Private Undictated mail-----	812	
Total pieces mail leaving office-----	31,431	
Multigraphing meeting notices, Sunday announcement sheets, form letters and cards, lists, etc. (152 set-ups), Total pieces-----	73,910	
Mimeographing music, church constitution, and 1 sermon (23 stencils cut), Total pieces-----	2,170	

It was just before the offering was lifted. A well dressed wealthy woman was searching through the money in her purse for a small coin to lay on the offering plate. She could find none small enough to suit her, so she piously folded her hands, ready to pass the plate without her gift. Beside her sat a little boy who had been taught the first lesson in stewardship. His offering was in an envelope; he was ready. He noted the difficulty of the wealthy woman. Offering to her his envelope, he said: "Here, you lay this on the plate, I'll crawl under the seat."

The "Ten-Point" Church Program

The pastor of a church with 314 members read the story of the experience of Rev. P. H. Murdick, Bellevue, Pa., as published in the February, 1917, issue of *The Expositor*. He resolved to present a plan to his congregation to increase the membership of the church, to increase the offering, to increase the activity of various organizations. The campaign was to be carried on over a period of "ten weeks" in which time "two times ten new members" for the church were to be secured. Ten new Sunday School teachers, who could be trained and relied upon to take an active part in the coming Vacation Bible School program. Each person presenting an offering of 5 cents each Sunday was to agree to multiply that sum by "ten" during the campaign. He determined how much the offering would have to be multiplied in order to net the desired amount. He named ten definite pieces of equipment that should be added to the church, and assigned the re-

sponsibility to certain groups, who were to plan for the realization of the plan during the ten weeks campaign. Posters and newspaper announcements were used freely. The result, the "ten-point" program originally designed for ten weeks has been adopted for ten months, and the church is AT WORK!

Why not try it? ●

The Easter Floral Cross

The custom of building an Easter Cross for the chancel on Easter morning is followed in many churches. The actual work of putting the flowers on the frame should be done between the Sunrise Service and the chief morning service. The body of the design should be white with green, preferably white lilies or white carnations with green foliage. Some designs have the cross-section of the Cross raised somewhat, with a bunch of violets at the intersection. Moist tissue paper may be placed near the stems under the foliage, in order to keep the blooms from wilting. A beautiful cross may be made by wrapping the frame of the cross in white tissue paper, with green at the foot of the cross, and placing one spray of flowers at the center. Many churches use the lighted cross, without further decoration. If the lighted cross is used regularly throughout the year, the floral cross will prove a delightful change, and the lighted cross may be used in addition at a specific time in the service. ●

Prepare Now for the Pentecost Season

Organize your membership into groups, ten or twelve members to a group, and designate a specific hour when the group is to use "The Upper Room" for prayer. The Upper Room may be a definite place in the Church or Sunday School Building. There should be a limited number of chairs, a picture of Christ in the Garden of Gethsemane, and burning candles during the hour of prayer. Let the group decide upon some specific object for their united prayer, and help them in the effort to have every member of the group present at the appointed time or times. Audible prayer is, of course, desirable but it may not be possible to have a leader present, and silent prayer is the answer. ●

Dramas and Pageants

"Children of Galilee," by Elisabeth Edland, Abingdon, twenty-five cents.

"Plays to Live By," four plays for Church Production, Abingdon, twenty-five cents.

Bible Games

The games of Bible Lotto and Bible Traits available from the Goodenough and Woglom Company should prove a most acceptable asset to ministers and teachers who strive to make the Bible a familiar book among their members and Sunday School children.

Bible Lotto is designed for three to fifteen players, and deals with Bible Incidents, Characters, Facts and Places. The game is nicely boxed, and will prove popular for both year round work and Vacation Bible School work. Send for FREE information to the Goodenough and Woglom Company.

INFORMATION EXCHANGE

A New War Film

Rev. J. L., Wisconsin: The film entitled, "War, Want, Waste, Why?" will be ready for distribution soon. You can secure information about it by writing to Mr. Zehrung, Motion Picture Bureau, Y. M. C. A., 347 Madison Ave., N. Y. C. It is an appeal for Peace in animated cartoon drama, fifteen minutes of humor and common sense that should be brought to the attention of every man, woman and child. (Sound and Silent.)

The Foreign Language Problem

Rev. A. W. A., California: Your question, "What can I do to convince my people to adopt the English language exclusively?" merits the consideration of your fellow ministers. Others have had this problem, and you will profit by their experience. You say, "We are bi-lingual. So aside from financial worries we have this. I am sure that your articles from time to time will help solve this problem."

The native language of a people has a deeper foundation than any financial problem connected with a given community project, and it may be that your sympathetic attitude toward the solution of your language problem will prove the solution to the financial situation you face.

Your members will act only on the things which you succeed in making them understand. If they understand the English language sufficiently well to interpret your meaning and your suggestions, you have no real problem, just a decision as to the date when the one language will be adopted. If your people fail to comprehend your message because of lack of knowledge of the English language, you have no choice other than to speak in the language they do understand, whether it is a so-called foreign language or a sign language. A language is foreign only to those who fail to understand it. If they do not understand English, that is a foreign language to them. Let us have word from some of our readers.

Money Raising Ideas

Rev. G. D., Indiana: The idea of an Iowa pastor for getting money for a Picture Projector was to board up the windows of the church with heavy cardboard one week day, just prior to an all-membership meeting. The gathering was for a social purpose, and everyone felt good. In the room where the meeting was to be held appeared large posters which read, "The Church that does not see the value of Pictures in teaching truths these days is a *blind* Church!" Naturally, the idea-istic pastor explained to the gathering that his particular church was "A Blind Church" since it had not taken advantage of the picture teaching method. It worked, and they even helped him to take down the *Blinds* from the windows.

You will be interested in a booklet advertised in this issue on "Money Raising" ideas, since it contains suggestions for adaptation anywhere and for any equipment that you may desire.

Look in the Buyer's Guide under "Money Raising."

Books for Lenten Reading

Rev. T., Tennessee: The National Association of Book Publishers, 347 Fifth Avenue, New York City, will send you a list of "Books for Lenten Reading" giving the publisher and the price. Write your request on a postal card and see that your name and address is readable and correct.

Description of Jesus by Roman Soldier

Rev. F. C. C., La., writes, "Could you tell me where I can get a copy of the description of Jesus by a Roman Soldier? Is this description a true, authentic description truly written by this supposed Roman or something prepared long since to be pawned off on an unsuspecting clergy? You know what I refer to. I am sorry not to be able to give any better reference, but it said He had hazel eyes and chestnut hair with a penetrating look." Readers, please respond!

Stereopticon for Opaque Objects

Rev. R. H. G., Ohio, writes, "I would very much desire some information concerning the success readers have had with the type of projector that will throw the picture of opaque objects on the screen. I understand that such a machine has been invented." Can you help him?

More About Ministerial Clothing

To B. T. A. and O. K. B., Illinois: "I have never worn a Prince Albert but in the day of my graduation in 1917, the Cutaway was in vogue. I have worn them for a few years, but was always embarrassed after leaving church and returning home in the afternoon to find some people turning to look and smile at me. We in Baltimore, and I believe elsewhere, consider cutaways morning clothes. Because of this fact, I did some real thinking.

"Why should the ministry be governed in the wearing of clothes by other people, or by custom? The minister is a distinctive person set apart for the Lord's work and is His Ambassador. Cutaways, Prince Alberts and sack suits are not suitable for pulpit use. He must be clothed in a fashion that will not distract the minds of his parishoners from what he is saying. I know of cases where ministers of informal churches have worn brown clothes, tan shoes, and red tie in the pulpit. I have sat in the pulpit with them.

"After due consideration, I brought this matter to the attention of my elders and they in turn to the congregation and it was decided to purchase a gown for pulpit use. At first some did not like it, but now one cannot enter our pulpit without the gown. I wear a Geneva gown

so that I may take off my coat and be comfortable. Now I wear a sack suit to church and the gown in the pulpit. I also wear clerical clothing at such times as visiting hospitals in order not to be disturbed while visiting a patient. Try the gown in the pulpit and I assure you it will endear itself to you." Cordially, J. B.

Ministerial Etiquette

To Rev. B., of Conn.: "An illuminating article appears in the March issue of Vol. 7, No. 2, of *The Pastor's Journal*, page 4. The article is by George F. Wells, and sums up the positions of different schools of thought and the codes of the various churches. Write Bd. of Home Missions, 1701 Arch St., Philadelphia." W. H. M.

"I believe former pastors should stay away from former parishes at least 5 years. Their return too often makes trouble for present pastors. I have seen a lot of it, and I quit going to former charges. I returned to one in 1933 after 15 to 18 years and had a full church at a preaching service on a Monday night."—N. B. McC.

BULLETIN BOARD SLOGANS

Religion is neither a winter resort nor a last resort.

There is a difference between religious difference and indifference.

Religion more than legislation is needed today.

Your production of happiness is as essential as your consumption of it.

Most folk look foolish trying to appear wise.

Dishonesty is never accidental.

Duty is what you expect from others who expect it from you.

Trimming the wick gives more light and less smoke.

Beauty is the trade-mark of the Creator.

Give up rather than take up.

The greater the obligation the more we try to avoid it.

Time will make up for present lack of experience.

Charity is in the heart rather than in the hand.

Your age is not your years but your life.

No one can find a contented spirit for you except yourself.

Your best neighbors are Christian folk.

A change of heart rarely results from a change of circumstance.

Self righteousness is a far cry from religion.

The more sluggish a stream the more crooked it runs.

Your time will do with you what you do with it.

Force is a weak master compared with love.

One hardly lacks opportunity so much as one ignores it.

Not what you have but what you think is primal.

If you would be doubted, doubt your fellow-men.

Peace cannot come before we actually strive for it.

PREACHERS AND PREACHING

THE TRUTH

A man's action is but the picture book of his creed.

"God plants no yearning in the human soul which He does not intend to satisfy; He gave no capacity which He does not intend shall find scope for everlasting accomplishment."—*Henry Ward Beecher*.

AVOID ME

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest of sieges guns.

I steal in the United States alone over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike, the young and old, the strong and weak. Widows and orphans know me.

I climb up to such proportions that I cast my shadow over every field of labor, from the turning of a grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage earners each year.

I lurk in uncertain places and do most of my work silently. You are warned against me, but you heed not.

I am everywhere—in the house, on the street, in the factory, at railroad crossings, and on the sea.

I bring sickness, degradation, and death, and yet few seek to avoid me.

I destroy, crush, or maim; I give nothing but take all.

I am your worst enemy.

I AM CARELESSNESS.

—*Young Lutheran Magazine*.

THINK STARTERS

The only limit on God is the one we put on Him.

The church that is not saving the situation is not worth saving.

The measure of the strength of a church is not the number of members on the roll, but the number of workers it has in the front lines.

No nation can balance its budget by going on a drunk.

A saloon by any other name will smell the same.—*By Roy L. Smith*.

TOO HURRIED

The Greeks had a foot race in which each man was given a lighted torch, and the laurel wreath for the one who came in first "with his torch alight." Some one commenting upon this custom said, "Success in life is not merely 'getting there,' but, more important still, in keeping the light of God burning in our hurrying souls. The only purpose that stands is the one lighted by the Cross of Christ."—*New Brighton, Pa. News*.

FEDERAL HOUSING ADMINISTRATION

Since churches are usually among the first to feel the effects of periods of financial stringency, some of them are today finding the going difficult.

Those who are concerned with the physical upkeep of the average church would undoubtedly find, after a check-up of the property, that there are many repairs and improvements that should be undertaken at once.

Pastors and congregations, seeing their property depreciating through lack of repair, were powerless, because of restricted income to do anything about it. Many improvements that would have extended their activities were postponed. Like the average homeowner, they could only hope for better conditions.

The passage of the National Housing Act and the creation of the Better Housing Program changed the situation and brought to pastors and congregations a means of securing funds to enable them to undertake, at once, the work so long deferred.

Even today, months after thousands of home and business property owners have taken advantage of the provisions of the National Housing Act, there are many congregations that do not know that a church can borrow money under the Modernization Credit Plan for the repair, improvement or modernization of their property.

The Federal Housing Administration is encouraging the renovation and modernization of churches and schools as well as homes, farms and business properties. Under its credit plan, church organizations can borrow a sum up to \$2,000 for modernization purposes, and repay the loan in periodic installments.

If a church needs a new roof, a coat of paint,

interior decorating, additional plumbing, heating, lighting equipment or other permanent improvements, and if its governing body decides it would be advisable to pay for the work out of the future income of the church, a loan may be obtained through a bank or other lending agency approved by the Federal Housing Administration. The Federal Housing Administration insures loans of the banks and similar lending agencies.

Under the terms of the Plan items such as memorial windows, pulpits, pews, church rails, and almost any kind of permanent installation can be financed. Additions such as recreation halls and assembly rooms can also be financed.

An interesting example of church modernization which was partially financed by a loan insured by the Federal Housing Administration is that of the Church of God, Kansas City, Kansas.

When a new entrance and vestibule were added to the church, it was found necessary to move the basement entrance in order to descend from the new steeple. A broad, well-lighted stairway was built. The floor of the main auditorium was refinished after being reinforced, the furnace was removed to one side of the basement and the space utilized for two classrooms.

"Like many other properties, both public and private," stated the Pastor, Reverend Herbert W. Morgan, "we had permitted our building to deteriorate. We saw the value of the Modernization Credit Loan for repairs to the church at this time."

Churches throughout the country are finding it advisable to undertake repairs or improvements in order to obviate more costly ones later.

AMPLIFIERS IN THE CHURCH

ERNEST L. MEHAFFEY

Professor of Music, St. Lawrence University

We have grown to accept the automobile and the radio, together with all the modern electric appliances of the home, as common every-day accessories for the enjoyment of life. In our churches the application of electricity for lighting, power, and the introduction of auditory aids for those who are hard of hearing are things accepted as a matter of course in thousands of communities all over the country.

There is just now developing another use for the application of modern science in the field of church work. This is the use of electric amplification equipment for various purposes.

We have grown quite accustomed to the use of amplifiers for the broadcasting of speeches or sports events to large crowds of people. The day when a man, to be a successful orator, must be possessed of stentorian lungs and a vocal organ capable of standing up under the strain

of reaching thousands of people, has passed, and today one need only speak distinctly into a cylindrical gadget and the genius of man, as exemplified in the application of electricity, does the rest.

Clayton, New York, is a small village on the St. Lawrence River, in the midst of the famous Thousand Island region. In summer thousands of visitors spend their holidays enjoying the beautiful scenery, the bathing, boating, and refreshment of rest in the cool invigorating atmosphere of northern New York. In the winter, the residents of the district find employment in local industries, boat building and repairing, working in the snow-plow factory, or in the other diversified pursuits characteristic of such a locality.

There are several churches in Clayton, and among these one of the Baptist denomination.

Some twenty-eight years ago, Mr. and Mrs. Arthur Williams, public-spirited citizens of the village, and loyal supporters of their church, gave to the society a new pipe organ. In the course of progress this organ became somewhat antiquated, and last year Mr. and Mrs. Williams, still as vitally interested as ever in their church and community, decided to have the instrument modernized in accordance with present-day standards. A modern electro-pneumatic action was installed, together with several additional sets of pipes and a set of chimes.

Mr. Williams then became interested in the project of installing an amplification equipment, through which the chimes might be broadcast from the tower of the church. Such an equipment was installed, and now, the people of Clayton hear, every Sunday morning, the famous hymns of the church calling them to worship in their respective gathering-places.

There are several uses to which such equipment is adapted. The microphone, being movable, may be placed in front of the pulpit or choir, and not only the chimes, but the organ, the address, or the singing of choir and congregation may be broadcast from the tower. On Christmas eve, all the choirs of the village, to-

gether with singers from neighboring communities, cooperated in the singing of Christmas carols. Another similar program is planned for Easter.

The church, being located across the street from the village park, is ideally located to render service of considerable value to the community, for hundreds of people may, when the weather is propitious, enjoy musical or other programs from seats in the park, or from their cars. Special programs or events of a community nature may thus be enjoyed by audiences several times the size of those who could possibly be accommodated in the church.

Still another use has developed for amplification equipment. In many churches, where a processional is used by the choir, some difficulty is experienced in keeping the choir and organ together, due to the distance of the starting point from the organ. The installation of a microphone in the organ, with an outlet in the choir room or vestibule, takes care of this problem, and makes it unnecessary to spend the money for a processional organ.

The re-action of the people of Clayton to this equipment has proven its practicability. Used with discretion, it will be an asset not only to the church, but also to the community.

FOR CHOIR AND CONSOLE - - APRIL

PRELUDE

The Psalms	Faure
Religioso	Golterman
Triumphal March	Loir
Andantino	St. Saens
Gethsemane	Frysinger
Les Rameaux	Faure
Lamentation	Guilmant
In Dir Ist Freude	Dubois
Hosannah	Faulkes

ANTHEM

Jerusalem	Parker-Rees
When O'er the Steeps of Olivet	Mauder
Penitence	Mauder
Ride On	Scott
Beneath the Cross	Brackett
Sing, O Daughter of Zion	Nevin
Hear My Prayer	Berwald
Hear, O Lord	Beethoven
Deus Miseratur	Mammatt
Rejoice, Jerusalem and Sing	Nevins

OFFERTORY

Lamento	Bonnet
Adagio Triste	Yon
Berceuse	Dennee
Consolation	Liszt
Allabreve	Bach
Canzonetta	Armstrong
Cantilene	Barnes
Hymn Celeste	Friml
Tranquility	Torjussen
Variation Serieuses (Op. 54)	Mendelssohn

POSTLUDE

Largo	Handel
March to Calvary	Stainer
March Solennelle	Lemaigre
Fugue in D Minor	Mendelssohn
Finale	Borowski
See the Conquering Hero Comes	Handel
Adagio	Vretblad
Stabat Mater	Lemaigre
March Aux Flambeaux	Barton
March	Grimm

WHAT READERS SAY

"Mary, the Mother God."

Dear Dr. Ramsey: At the bottom of the first column of page 185 of the March issue of *The Expositor and Homiletic Review*, there is an illustration given by Robert B. Pattison which

states that the late John Watson (Ian MacLaren) was convinced by a Roman Catholic woman, whom he had observed praying before an image of the Virgin, that she was right in adoring "*Mary, the Mother God*," and that he

acknowledged to the woman that he was wrong in objecting to her prayers to "*Mary, the Mother God.*"

Will Mr. Pattison kindly furnish proof of this story? It is to me incredible that any Scotch Presbyterian minister, in full possession of his mental faculties, could under any plea or in any circumstances have approved prayers to "*Mary, the Mother God.*" Consider the implications.

To publish such a statement of any Protestant without the most positive proof would be infamous.—Hugh R. Magill, 43 Walnut St., Malden, Mass.

The Old Faith and the Old Bible

Gentlemen: Am very glad that you got the *Homiletic Review* and not they you—they got a little too much of the modern way of thinking in religion and so had to go down—the entire modern system will eventually go down and so you take warning and hold on to the old faith and the old Bible, and so continue to live and flourish. Orthodoxy comes out on top you know in the great battles and wears the palms of victory after the fight is over.—J. C. Williams, Washington, Arkansas.

February 20, 1935.

Gentlemen: I am exceptionally pleased with the *Review* and *Expositor*. I have nothing in my library that brings me more joy and happiness. I never lay it aside until every article is carefully read and digested.

May the Lord continue to bless you in giving to God's frontline men such a wonderful magazine. With all good wishes, I am very respectfully, (Rev.) M. M. Haynes, Austin, Texas.

February 11, 1935.

Dear Sirs: Received the last two copies of *The Expositor* and *Homiletic Review*. I don't think I ever read a magazine that yielded so much stimulating reading and suggestions. I want to become a regular subscriber but don't feel that I can subscribe for a full year now. Could I arrange to take it for six months and extend the subscription later? If so, what is the cost? George N. Gates, Sennett Federated Church, P. O. Box 94, Sennett, New York.

February 27, 1935.

Dear Sirs: I have been very happy to receive month by month your splendid magazine, *The Expositor*. I have enjoyed reading it and have found it very helpful to me in my work.

As to taking it this 1935, I have been wondering and wondering just what to do. First I felt sure I could not possibly raise the price of the subscription with all the other things that are pressing in upon me this year. Then I wondered, how shall I do without it? Three numbers have come: January, February, March, 1935. Last week, it looked as though I would be able to renew the subscription, but this week things have taken another turn and my way is blocked. I am sorry. You shall have to remove my name from your mailing list.

Already, however, those three numbers are to hand. What do I owe you on these at so much per copy, plus postage? Kindly let me know and I shall be glad to send you the amount. Thanking you, I am, Charles V. Fairbairn, Free Methodist Church, McPherson, Kansas.

February 27, 1935.

Dear Sirs: After reading the sample copy of *The Expositor* and *Homiletic Review*, I feel that I cannot afford to do without it. You may enter my subscription for a year if you will give me a little while to pay the subscription. If you accept my subscription on the above terms please send me the March number.

I may pay in thirty days and it might be sixty or ninety, but *I will pay*. My obligations are heavy at the present. Best wishes to the good work. J. M. Dew, First M. E. Church, Salem, Virginia.

February 27, 1935.

Dear Mr. Ramsey: I am enclosing a sermon for the new Minister's Annual, and am very happy to make a contribution towards the creation of a book that is so useful. The 1935 Minister's Annual is a mine of helpful suggestions; not only sermons, but prayers, illustrations, etc.

I am glad to see that *The Homiletic Review* is flourishing under your experienced and able editorship. I knew the former editor, Dr. Gilmore very well, and I did quite a lot of work for the *Review* articles, book reviews, etc.

If a minister, not able to buy many books, would take *The Expositor* and *The Homiletic Review*, it would give him a cross section of the thought and preaching of the present day; he would, at least, having a nodding acquaintance with what was going on in the world of thought. All good wishes. John Barlow, 471 First Street, Brooklyn, New York.

February 26, 1935.

Gentlemen: I was a subscriber to *The Homiletic Review* last year and up to some time this year, my time was out about the time I received the notice of the merging of the two magazines.

I immediately wrote your paper asking that I be not dropped from the roll of subscribers to the new deal.

If you will refer to your files you will find that for years I was a reader and well wisher of *The Expositor*. I note with pleasure the improved material in the new arrangement, and say to you very frankly I want to receive the aid and assistance that all ministers need in keeping their work up to the times in which we are now living and I truly feel that the new magazine gives us vital aids to do this.

Am sending you \$3.25 to cover a year's subscription to *The Expositor* and *Homiletic Review* and a copy of the Minister's Annual for 1935. Rev. G. G. Halliburton, Cumberland Presbyterian Church, Lakeland, Florida.

"THE FORGOTTEN ACT—THE CROSS"

CLARENCE E. MACARTNEY

"The Cross of our Lord Jesus Christ." Gal. 6:14.

The Cross, not as a piece of architecture in a Church, but as a divine fact and truth, is indeed the distinguishing thing about the Christian religion. If you leave out the Cross, and what it stands for, Christianity has disappeared. What was done by God on the Cross is not a part of the Gospel, nor the most important part of the Gospel, but *the* Gospel, and without it there is no Gospel. All the prophecies, all the commandments, all the rites of worship, all the promises, and all the joys of the Christian faith center in the Cross. That was what St. Paul meant when he said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Christ reigns from the Cross.

When we come to so great and vast a theme as the Cross, what shall we do or say? One is tempted to exclaim with the Apostle, "O the depth of the riches both of the wisdom and of the knowledge of God," and leave it there. The Cross is God's great mystery. Human thought and language cannot compass it. All that we can do is to touch the hem of its crimson robe. Yet, I remember that if Paul called the Cross the love of God that passeth knowledge, he also prayed that we might know that love; not that we should know it as God knows it, and as Christ knows it, and as the Holy Spirit knows it, but that we should know it for our salvation.

I. THE FACT OF THE CROSS IS THE ETERNAL FACT.

Christ died when Tiberius was emperor of Rome, and Pilate the procurator of Judea. "He suffered under Pontius Pilate." That is the time element in the Cross, as an accomplished act and fact. Yet the cross is an eternal fact. It stretches from eternity to eternity. It was God's thought, according to the Apostle, "before the foundations of the world." When the drama of divine redemption begins to unfold itself in the Old Testament, we can see how everything looks forward to Calvary. All roads lead to the Cross. Christ said that Abraham rejoiced to see His day, and that Moses wrote of Him. To Him all the prophets bear witness. An encouraging fact about the somewhat perplexing religious situation in Germany, and showing us that the Protestants of Germany are not altogether unworthy of the great inheritance which Luther gave them, is the apparently irreconcilable split in the Church over the attitude of the Nazi Christians toward the Old Testament. The evangelical leaders of Germany recognize the fact, not only that a policy of scorn and persecution of the Jews is contrary to the spirit of Christ and the Gospel in the New Testament,

but that the Old Testament is as much the Word of God as the New Testament. It is the Bible that Stephen used, that Paul quoted, that Matthew quoted, the Bible which Christ used. Moreover, the Old Testament looks forward to the New, and all that was done there was in preparation for the great act of God's justice and mercy on the Cross. The Old Testament is an arrow which points to Christ and the Cross. It testified, as Peter said, "beforehand the sufferings of Christ and the glory that should follow." When John the Baptist saw Jesus, he hailed Him as the "Lamb of God that taketh away the sins of the world." He said this in the Old Testament sense of sacrifice, that Christ in His death on the Cross was the great Sacrifice to which all the sacrifices of the past looked forward. Not a Lamb gave up its life at an Old Testament altar, but looked forward to the death of the Lamb of God.

If we look back, then, the Cross is an Eternal fact. But it is also that when you look forward. This act which was done when Christ suffered under Pontius Pilate was an infinite effect, both in consequences and in time. It looks forward to the never ending joy and rapture of redeemed sinners in heaven. The Lamb of God is the great figure in the great last book of the Bible which deals with the future. He is the Lamb slain from the foundation of the world. The songs of the redeemed are the songs which hail and praise the Lamb which was slain.

II. THE CROSS IS THE REDEEMING AND SAVING FACT.

This is a faithful saying and worthy of acceptance that Jesus Christ came into the world to save sinners; and this is a saying equally faithful and worthy of all acceptance, that Jesus Christ saves sinners by His Cross. There is no salvation except by the power of the Cross. This accounts for the fact of the pre-eminence of the Cross, and by the Cross we mean the death of Christ, in the Gospels. Not all the Gospels relate the birth of Christ, His temptation, His transfiguration, or His ascension into Heaven; but all of them with united voice proclaim His death. The Cross is, beyond all question, the pre-eminent fact of the Gospels.

There are deeps and mysteries in the Cross beyond all human comprehension. In this sense, it is "too high for us, we cannot attain unto it." But as a practical and saving fact, the Cross is not beyond our comprehension. It is quite possible to overemphasize the mystery and the incomprehensibility of the Cross. It is well to remember that the New Testament writers never speak of the obscurity of the Cross, but always of its greatness and of its power. The Cross,

then, can be explained in terms sufficiently plain for human understanding and human action. Christ did not send His apostles out into the world to preach what no one could understand. Sometimes you hear people say, "Just declare the fact of the Cross and the Atonement and abandon all theories and explanation." Experiences goes to show that, as a rule, those who thus speak have themselves abandoned the New Testament explanation of the Cross. A fact that has no explanation is nonsense. Certainly the men in the New Testament never speak of the Cross as if they thought that centuries hence men might know that Christ died, but would not be able to comprehend how or why He died.

The New Testament has its one great, simple, understandable explanation of the death of Christ. Briefly, it is this: Christ died for sinners. The Cross was the fulfillment of a great plan and an act of eternal love and justice. Human counsels, the hatred of His foes, the treason of one of His disciples, the power of the Romans, put Christ to death. Yet back of all those agents was the plan and the counsel of God. We shall never understand the Cross, if we think of it as something which man did to Christ. We must think of it as that God died through Christ for the salvation of men.

The Cross thus touches on one side God, and on the other side man. Once in the Boston Library, I saw a great painting by Sargent. Under three colossal figures of the Trinity, the Son of God hangs on the Cross, with Adam and Eve, representing humanity, kneeling on either side, and bound by a purple banner of cloud to the body of Christ. Thus the artist expressed the idea that the Cross of Christ, proceeding from God, has its direct and peculiar effect upon man.

The thing in God which made the Cross possible was His holiness and His love. The thing in man which made the Cross necessary was man's sin. This, if we may put it in such a way, was the dilemma which confronted God: on the one side, His holiness and His law, and on the other side the sin of man. God must deal with sin according to His holiness, for He is of purer eyes than to behold iniquity. God might have punished sin in the person of the guilty and destroyed the race; or He might have condoned sin. If He had done that, He would have surrendered His holiness. This, then, was God's dilemma: How can he punish sin, and at the same time not destroy the sinner? "It was a problem for God to solve, and He solved it like a God." He permitted Christ to take our place and bear our sins; that is, their penalty, on the Cross. "He bore our sins on His own body on the Cross." Thus sin was dealt with. The holiness of God was recognized and satisfied. But once that satisfaction was made, God could now pardon the sinner and remit his penalty upon the ground of Christ's death and upon the condition of man's faith. This is exactly what Christ Himself said about the meaning of His death, when, sitting at the table with His disciples the same night in which He was betrayed, He took the cup and said, "This cup is

the New Covenant in my blood which is shed for many for the remission of sins." Here Christ said that the shedding of His blood, or His death, makes possible the pardon of the sinner.

Does that mean that a guilty man goes free? No; it does not. Through the Cross a sinner is not only pardoned, but justified. All his sins have been taken away and their punishment met in the death of Christ. Nor does this mean that a bad man is benefited by the punishment that fell upon a good man. That we would all condemn. We must remember, that it was not a man who died on the Cross, but the Son of God, and that He gave Himself freely to the work of redemption. As He Himself said, "No man taketh it from me, but I lay it down of myself." When the Quaker, Fox, was in prison a friend came to Cromwell and asked permission to take his place in the prison. Cromwell could not accept the substitution, although he admired the spirit of the offer, and turning to his men at court, exclaimed, "Which of you would have done that for me?" No man voluntarily, or involuntarily, could take another's place; but by the power of God, the Son of God, our Lord Jesus Christ, has taken our place, has borne our penalties, and by that death we live.

"There was none other good enough

To pay the price of sin.

He only could unlock the gate of heaven

And let us in."

III. THE CONDITION OF SALVATION THROUGH THE CROSS IS FAITH.

We are saved by faith. The *ground* of our salvation is what Christ did on the Cross. The *condition* of it is our faith. That, then, is the simple and yet profound meaning of faith. When we talk about faith in Christ, when we ask people who are being received into the Church, "Do you believe on the Lord Jesus Christ?" what we mean is that the soul puts its trust in Christ for what He did for it on the Cross. When I say I have faith in Christ and believe in Christ, I mean that that something which had to be done for me before God I believe Christ has done. That work of Christ is my hope and my only hope.

Luther in a dream was confronted by the devil with an open book on which were inscribed all the sins of Luther. One by one, the devil pointed to the records and read the transgressions aloud. Luther was in despair; and then, suddenly remembering his faith in Christ, he said to Satan, "These, indeed, are my sins, and black is the record; but there is one record that you have forgotten—the blood of Jesus Christ cleanseth us from all sin."

The Cross is not only the redeeming and reconciling fact, but it is the Keeping and Preserving fact. The Cross not only lifts the penalty upon us for our sin, and takes away the stain of sin, but it breaks the power of sin. The best advice that one could ever give to a man who wished to be preserved from evil and delivered out of temptation would be to tell him to keep near to the Cross. If you keep near to the Cross in your life and in your thought, you are safe. The great Scottish preacher, Chalmers, after having been, as it were, reconverted in the midst

of his ministry, when he turned away from preaching mere morality and began to preach redemption through the Cross, confessed that all his former sermons about man's moral duty had not exerted a feather's weight of influence upon the conduct of his people, and it was only when he brought them by his preaching near to the Cross that he was able to note any change in their life. The same testimony was made by the saintly Brainerd, who said that in all his preaching he never got away from this great fact of the Cross, because he discovered that that was the best and the only way to keep men out of sin.

"Near the Cross! O Lamb of God,

Bring its scenes before me.

Help me walk from day to day

With its shadows o'er me."

There, then, is the Cross, the Eternal, the Redeeming, and the Keeping Fact. What does the Cross mean to you? It is God's power, but not until you lay hold of it by your faith. In one of his greatest explanations of His Cross Christ said that as Moses lifted up the serpent in the Wilderness, so the Son of Man must be lifted up. When Moses lifted up the brazen serpent over the smitten camp of Israel, whoever looked upon it was delivered from his fatal

sickness. There was life for a look. So, Christ says, He is lifted up on His Cross, and whoever looks in faith will be saved.

All that the Cross means for the pardon and joy and the peace of the soul, it will take the unending years of eternity to reveal. But we know now that it is the one great thing in our Christian faith. The Cross is eternal because it is the power of God.

In his General Orders recording the defeat of the Union Army at Fredericksburg, General Lee mentioned only one officer below the rank of a major-general. This was John Pelham, to whom he referred as the "gallant Pelham." The body of the young officer, afterwards killed at Brandy Station, was taken back to his widowed mother in Alabama. When it arrived at the plantation, it was night. "The moon was full and her still light lay white upon the way by the cotton fields he knew so well, and white on the roof and in the dooryard of his home. His mother, now lying beside him in the little village graveyard at Jacksonville, stood waiting for him in the doorstep, and as they bore him up to her, she whispered through falling tears, 'Washed in the blood of the Lamb that was slain.'"

THE CONTROLLING PRESENCE

MARLIN B. CURRY

"And, lo, I am with you always, even unto the end of the world." Matt. 28:20.

These comforting words were spoken by the Master during His last interview with the Disciples. He was "as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." And with these instructions He made them a promise that was designed to give them strength. "And, lo, I am with you always, even unto the end of the world."

I

This promise is just as real today as it was to the Disciples. He is here to encourage us. He is always in the present; He is the Great I am. He is "the same yesterday, today, and forever." Endless duration marks His presence with us; that is, "to the very end of the world." He was with the Disciples throughout their lifetime, directing toward useful ends all their powers. He is with all His disciples all the time. What a faithful Comrade we have!

II

The presence of Jesus is a reality to many modern Christians. In science we admit the operation of powers we cannot see. That being true, there should be no question as to the unseen forces of the Christian religion. But is His

presence invisible? In what ways does He appear to us today?

1. We can see Him amid human needs. Recall to mind Jesus' picture of the Last Judgment. He identifies Himself with the hungry, the thirsty, strangers, the naked, the sick, and prisoners. "I tell you truly," He says, "in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me." In the Great Commission given to the Disciples there is an implication of need. "Go and make disciples of all nations . . . Teaching them to observe all things whatsoever I have commanded you." We see a need for careful and patient teaching to save the souls of men yet in sin. A request recently came to me from a poor mountain section to preach to the people there. Their call is Christ saying to my soul, "Come up and help Me. I am here!"

2. If we admit our mistakes, we can feel the presence of Jesus when some friend loves us enough to correct us. They are thinking of our well-doing. "Open rebuke is better than secret love. Faithful are the wounds of a friend." Peter was cursed with a worldly self-confidence. Jesus loved him so much that He showed him his sin. Thomas was gently rebuked for his doubts. And often did Jesus have to condemn the Disciples' pride and teach them humility. The rebukes of fathers, mothers, teachers, and preach-

ers are usually corrections of love. This is Christ's love. He is here!

3. Jesus is present in the guise of comforting friends. He stilled the troubled hearts of the Disciples, and they in turn communicated cheer to other discouraged souls. This is what happens today. What buoyancy of spirit we feel when someone encourages! "The race is not to the swift, nor the battle to the strong." Be filled with a determination to succeed that will never wane.

III

To have a genuine experience of this Presence is to come under the Master's control. Paul felt this when "the Lord stood by him, and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'" To depend upon Him is to surrender to His will; and in surrender we have strength in self-control. "The love of Christ controls us." In what ways are we controlled?

1. He conquers our fears. What are some of our common forebodings? We are afraid of bad health, old age, financial setbacks, poverty, enemies, loss of friends, and what others will say about us. This state of mind saps our courage and destroys our usefulness. John Masefield writes in "The Hell-Hounds": "Your fears are silly shapes of sin, they shrivel at a word." That is exactly what happens within us when we listen for the Voice which comforts: "Have no fear. I will be with you all the time." To believe that a right relation to Jesus is all that matters is to forget all fears.

2. The Master controls our native talents for usefulness. We become active in response to the needs about us when we lose our fears through faith in the cheering Presence. The gifts we have received from heaven we multiply a hundredfold. "My real hobby is soul saving," Gypsy Smith, Senior, said to his interviewer, Charles H. Dickey, recently for the *Christian Herald*. "I am at it all the time when I am not preaching. No one ever comes near me and leaves me without my knowing where he or she stands." Lord, grant that we, too, may be so possessed with the consciousness of His constant presence that we will be "at it all the time."

3. This Presence controls our relations with other people. He gives us a power that we can release to other souls to transform them. During the World War a Turkish soldier killed the brother of an Armenian girl before her eyes. Two years passed. She was nursing her wounded countrymen in a hospital. This same man was brought in and placed under her care. Of course he expected death at her hands. Instead she carefully nursed him back to recovery; and one day he asked her why she did it. "Christ told me to love my enemies," she smilingly responded. With a new light upon his scarred face, he added: "I never knew there was a religion like that. I want it, too!"

Jesus is with us today. His constant presence we can see all about us. He is the accompanying Christ who is able to control all of life's experiences. Lord, bend our wills to Thine!

WHAT WILL YOU DO WITH JESUS?

L. ZECHER

What will you do with Jesus Who is called Christ? Matt. 27:22.

This morning I shall use the words of one whom we never think of as inspired, whose name is held in no honor, yet one who on a certain occasion spoke words that give wings to our imagination.

A young prisoner had been brought to the judgment hall of Pilate, Governor of Judea, accused of sedition and of making himself a king in opposition to Caesar. Pilate examined the young man, brought him out to the waiting crowd, and announced casually that he found no fault with him, and, remembering that it was the day of the great Feast when Roman clemency permitted him to release a prisoner, suggested that he let him go free. To his surprise an angry murmur was the only reply. "Barabbas, Barabbas, release to us Barabbas!" Barabbas? Not Barabbas, the murderer! "Release to us Barabbas!" But Barabbas was head of a robber gang and a murderer. Every citizen of

Jerusalem slept the sounder the night Barabbas was taken and thrown into prison condemned to be crucified. "Release to us Barabbas!" And about that time Pilate thought longingly of his legions and wished they were about him to hold in check the unruly mob. But once again the cry, bitter, menacing, came sweeping up to the Praetorium, growled from a thousand cruel breasts—"Release to us Barabbas!" Then said Pilate, "What then shall I do unto Jesus who is called Christ?" "Crucify him! Crucify him! Release to us Barabbas!" And Pilate washed his hands and said, "I am innocent of the blood of this just man. See ye to it."

Pilate's name is a name of scorn; the proud priests, Annas and Caiaphas and the rest, lie in unmarked graves; the beautiful Praetorium is gone, not one stone left standing upon another to mark the place. Yet one of those present that day remains. One? Yes, the one who seemed of least significance—the condemned Prisoner. He who was led out to die, now sees men and

women of every nation of the earth bowing before him and worshipping, and a Voice out of the vastness of eternity takes up the words of Pilate: "What will you do with Jesus who is called Christ?" And you must answer, each one of you.

"What will you do with Jesus who is called Christ?" That Voice spoke to you, my brother. Did I hear you answer? "I shall crucify Him. I do not want Him. I must get rid of Him. As the mob did long ago, so shall I today. I shall crucify Him. Very well. You can crucify Him easily. Continue to give way to your favorite sin. Unleash that cruel temper of yours. Walk in the ways of unkindness and selfishness at home, in the ways of dishonesty and trickery in business, in the ways of impurity in thought and action. That will crucify him, thrust him up 'new Calvaries with our cross upon His back.'"

But I hear someone say, "Oh no, I shall not crucify Him. I do not wish to hurt Him, but I am not interested in Him, so I shall ignore Him. If, as you say, He is knocking at my heart's door, and I do not answer, bye and bye He will go away. So we treat tradesmen who annoy us by their persistence. But more than that, I do not believe He is knocking at all. That is a figure of speech. Nor do I believe in a Voice from eternity speaking. That is a relic of ancient superstition. Why should I be concerned with the utterances of one so hopelessly out of date, so completely ignorant of all that is mere commonplace to us? What could He have to tell me of any value? I am not interested in Jesus. I shall ignore Him. Ignore Him? You cannot ignore Jesus without crucifying him. It is impossible. But I do not wish to crucify Him, only to be rid of Him. Surely that is not crucifying Him. Is it not? Listen!

When Jesus came to Birmingham,

They simply passed Him by.

They never hurt a hair of Him,

They only let Him die.

For men have grown more tender

And they would not give Him pain,

They only just passed down the street

And left him in the rain.

The crowds went home and left the streets

Without a soul to see,

And Jesus crouched against a wall

And cried for Calvary."

If you would get rid of Jesus, you crucify Him. The Voice out of the mists of eternity still demands its answer—What will you do with Jesus who is called Christ? You are crucifying Him?

The day is coming when it will no longer be asked what will you do with Jesus, but what will He do with you? The answer to that is found in your answer to the first question. You cannot escape Jesus. You cannot release Him when He is brought bound to your judgment hall. Even Pilate could not release Him. When he declared boastfully, "Knowest Thou not that I have power to release Thee and have power to crucify Thee?" Jesus replied, "Thou wouldst have no power against Me except it were given thee from above." You cannot get rid of Jesus by any boasted power. What will you do with Jesus? You can do the one thing for which His heart yearns. You can accept Him as Lord and Saviour. He who stood in utter loneliness in Pilate's court, abandoned by friends, spat upon by foes, yearned for the love and understanding that were denied Him. He whose love and tenderness were broad enough to embrace the whole world was denied the poor comfort of a loving hand to cool the fever of His dying brow. He whose hands were ever stretched out to heal, felt them pierced by Roman nails. He who had nowhere to lay His head in life, slept in a borrowed tomb in death. And this same Jesus, loving and yearning, His brow touched with the white light of eternity, stretches out to you those nail-pierced hands, wooing, entreating. What will you do with Him? Will you ignore Him? Will you crucify Him? Ah, friends, will you not bid Him welcome, spread for Him the royal feast of sacrificial love and devotion, anoint His feet with faithful service, crown His head with the holiness of a life dedicated to Him? What will you do with Jesus who is called Christ today? What will I do with Him? What, on some day of reckoning, will He do with us? The answer lies with you and me. What will you do with Jesus who is called Christ?

THE INESCAPABLE CROSS

NORMAN E. NYGAARD

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

We are on the threshold now of our annual observance of the crucifixion. The majority of the people of our country will pass it over en-

tirely for the observance of Easter. And the resurrection without the crucifixion is like the universe without God. It has no purpose, no meaning.

The purpose of the cross has quite largely been lost to sight or it has been denatured until it has dropped its significance. We need to re-

member that the cross cannot be reduced to a formula like an equation in geometry. Adherence to the formula instead of to the cross itself has been one of the reasons, no doubt, for our failure to realize its fundamental meanings.

Paul alone of all the members of the early Christian Church tore away the legalism with which Peter and others would have obscured the cross and said that neither circumcision nor uncircumcision availed. Sacrifices? Away with them! The temple? It has been destroyed! Formulae? Throw them out! There remaineth only the cross of Jesus Christ, to the Jew a stumbling-block, to the Greek foolishness, but unto us which are saved, both Jews and Greeks, Christ the power of God and the wisdom of God.

People have thought to side-step the cross. It is possible to escape for a time from reality. The opium smoker, the users of marihuana, manage to dodge it for a time but ultimately reality has a way of closing in upon one and demanding a show-down. We may say about our bodies, for instance, that we have no pain, we have no illness; but a flare-up in the appendix and a revolution in the gall-bladder give the lie to our dogmatism. Seek as we may we cannot escape the ultimate implications of reality.

If we are to deal with the cross as reality and not as dead fiction two things we must finally face. The first is this: there's a cross for everyone. There are different ways of being crucified. But everyone bears his cross. Everyone goes down some day into the valley of the shadow of death. As with the thief on the cross who contrasted the two thieves' guilt with Jesus' innocence, our crosses may be the logical result of our own carelessness or our evil ways and habits. The soldier whose wounds came to him in the back as he was fleeing from the enemy and danger finds his injuries just as painful as those suffered by the hero who was ready to lay down his life for his friend.

Whether we rebel or accept our crosses stoically the fact remains that there are crosses. We may rave about "the stings of outrageous fortune" or pray that we "may taste the whole of it." In either case there is a cross. We may bear the cross shamefacedly, pitying ourselves as we do, or we may bear the cross proudly, struggling along with the load, slipping, falling, but rising again and going on with it. Still there is a cross, an inescapable cross, a cross that we must bear, a cross to carry. From the very dawn of time apparently it has been so.

The second inescapable fact is Jesus Christ, the Son of God, died on a cross. Dying there He became a sacrifice to our sins.

We may say that we want nothing to do with the cross, nothing to do with the Man who died there, but the fact remains that the cross did once crown Calvary's hill, and that the sacrifice that was made there is available for us if we will accept it.

There is but one sacrifice that avails to cleanse the soul of man from sin. It is Jesus' once offering Himself up upon the cross which alone can purge man. The unspeakable Gift is the only method by which humankind can be

made clean. If we were drowning we would not need to accept the proffer of a life-belt at the end of a rope, but we would die without it. And, in the same way, we die an eternal death if we refuse to accept Jesus' proffer of eternal life.

Few of us there are, if Jesus had come to reign here on earth, who could manifest much enthusiasm for Him. If He had thundered forth His dictates from a far-removed eminence we might have for Him a deep sense of awe and wonder but certainly not of love. The great thing about Albert of the Belgians was not that he was a king on a throne but that he was a king who went into the trenches. It was not that he was a monarch with a crown upon his head but that he was a ruler who shared rough fare with the people of his war-stricken country. Albert enthroned himself in the hearts of his people forever.

And so with Christ. As a monarch crowned with a gem-studded coronet He could not have secured the allegiance of the people of the world. Crowned with thorns He brings us to His feet. One is reminded of the story quoted several years ago from *The British Weekly* by Dr. W. B. Jennings. The late Professor John Stuart Blackie required of the students in his classes that they hold their books in their left hands as they translated their Greek texts. One day a student held his book in his right hand as he stood.

Blackie protested, saying, "The other hand, please." The student read on without appearing to have heard.

Blackie spoke more sharply, "Did you hear me, Sir? I said, 'The other hand.'"

There was an ominous silence in the room and signs of disapproval on the faces of the students. The man who was reciting looked at Dr. Blackie and then held up all of the left arm that he had, just a stump. And the great and good doctor, moved to a contrition that shook him to the very depths of his being, rushed from his desk and knelt down on the floor at the student's feet, crying, "Can you ever forgive me?"

We may jibe at Christ. What do we want with a Son of God on earth? We are getting along well enough without You. Go back to Heaven where You belong, You pampered Prince of the Universe. What do You know of suffering and anguish? What do You know of the hells that we humans constantly face? What do You know of life and death, You who art the same yesterday, today, and forever?

Then, as to Thomas and as to doubters and unbelievers everywhere, He holds up hands pierced by cruel nails. We look down at His feet and we see the print of cruel nails there. We glance at His side and see the long red scar of a spear thrust. And then the truth flashes upon us. God in heaven, He's been crucified! He was wounded for our transgressions; He was bruised for our iniquities; the Chastisement of our peace was upon Him, and with His stripes we are healed. And we rush to His feet and throw ourselves before Him. "Canst Thou ever forgive us, our Lord and our God?"

LIFE, NOT DEATH

SAMUEL M. DORRANCE

"The grass withereth, the flower fadeth: but the Word of our God shall stand forever." Isa. 48:8.

I have chosen for my text this morning the words in which an unknown prophet called upon the people to rely on God. The people were in exile, without leaders. And when the prophet was moved to bid them leave their captivity behind them and return to their own land, his tongue was tied by their evident unfitness for so brave an undertaking. "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it. Surely the people is grass." And then, sweeping away his fears, the answer comes. "What matter that the people are not capable of accomplishing this thing if it be God's will that it shall be accomplished!" And with superb confidence he sends the answer out to sound its ringing challenge in the ears of the fainthearted. "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

In that faith the exiles made the long journey from Babylon to Jerusalem. They did what seemed beyond their strength.

That prophet's words, and the faith they voiced, and the marvelous return of Israel to its Holy City which was inspired by them, and justified them, are good for us to remember if we ever fear that truth shall be forever bound in chains of ignorance and deceit, or that right shall go into perpetual captivity to the powers of evil. We falter in the good because the leaders whom we trusted are gone, and the company of the faithful seems to lack the human resources for success. "Surely the people is grass." Yes! and always has been. When were ever the champions of right worthy of their cause, or strong enough in themselves to win the victory! Yet victory has been added unto victory. Feeble folk fighting for God have confounded the mighty. David hath overcome Goliath again and again. "The people is grass" but what of it! "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

But I have chosen these words this morning because they suggest something more than the help God gives the people who dare to fight under his banner. On any other day that great truth might seem to exhaust their message, and to be indeed message enough. But read them on Easter morning, and you find them proclaiming the Easter hope. The old prophet lived long before the time of Christ. He was thinking only of the fulfillment of God's will in human history. But he uttered his faith in words which to Christians on this day of days becomes a

triumphant prophecy that man's last enemy shall be overcome.

"All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth. Surely the people is grass." Could you have a more vivid picture of "the shortness and uncertainty of human life!" And how will you phrase better the desolate conviction that all our striving ends in blank futility? "Vanity of vanities, saith the preacher, all is vanity." But then there comes the glorious refutation: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." And the word of God to us on Easter morning is the word spoken in the resurrection of our Lord.

"Life is futile," we say. "Its pleasures are real enough, but they do not last. Childhood grows into youth, and youth becomes maturity, and old age follows, and after that—nothing! What was it all about? We fight our little battles, and make our little sacrifices, and the hand of time smooths out every mark we made on the sands, as completely as the waves of the incoming tide. What did our efforts gain? 'The grass withereth, the flower fadeth;' why did they ever bloom? So Andrew and James and John might have spoken on the first Good Friday night. So perhaps the women talked with each other as with heavy hearts they made their way to the tomb on the first Easter morning. They never talked so again. For they learned that day that what they had mistaken for the end was only the beginning, and that what to their sad eyes had seemed the waste of their Master's perfect life was God's great victory.

"Life is short," we say. And though the good men do lives after them a little while, *they* live no more. "After life's fitful fever they sleep well"—never to wake again. For a little while they move amongst us, and we rejoiced in their presence, but it was only for a little time. Yet they traversed the whole road of life, and came to its furthest bound beyond which there lies nothing. So men whose valley homes are ringed about by mountains talk as if the world were comprised within that narrow circle. But those who climb up far enough on the steep path that leads to the summit discover their mistake. For now they look right across the valley which they called the world, over the barrier on the other side, into the lands beyond. And if some further range curtails their vision, and seems to mark the end, that too gives up the secrets that it guards as they climb higher still. At last they know there is no limit to the scene except their power to see. So the disciples on the first Easter morning found themselves upon a mount of vision from which they could look over and beyond the hills that had been the limit of their sight. They could not see the end. They could

not tell what lay in the far distance. But they knew that the road of life ran beyond the gloomy barrier which they had thought marked its close, into the open sunshine of God's love.

The word of God to us on Easter morning was spoken in the resurrection of our Lord. It is the word that life is not futile; it is the word that the road of life runs beyond the valley of death. We think we know life, and can measure all it has to offer. We think we see its limits, and

that there is no room for anything more. If only we can climb up with the disciples to discover our mistake, we shall catch a glimpse of the land beyond our ken. It seems impossible. We know that human strength fails with the years. And yet the final word of God in Jesus Christ is not death, but life. And what strength have impossibilities against the will of God! "The grass perisheth, the flower fadeth; but the word of our God shall stand forever."

LET US KEEP THE FEAST

R. NEUMAN

"Let us keep the feast," Paul enjoins in the old Easter Epistle. And why? The first Christians observed Easter as the feast of feasts; not a year was allowed to pass without the proper commemoration of the glorious victory of Jesus Christ over sin, death and hell; yea, every first day of the week was made the occasion for a memorial of the Resurrection of the Crucified One.

Why, then, should we remain behind? We have proofs more numerous and blessed than the Lord Jesus is not dead, but lives. No one need admonish us to "keep the feast." Easter is here; all of us know it. Easter must be kept; all of us agree to it.

Twofold must be the evidence of a proper and salutary observance of Easter. We must recognize and extol the great deed of God consummated in the garden of Joseph of Arimathea as significant for our destiny in time and eternity, as the seal of our redemption and justification, as the guarantee of our blessed perfection. We must, furthermore, esteem the resurrection of Jesus as important for our life and walk; as cause and impulse for a thoroughgoing and progressive renewal of all our thought and action.

Easter was impending when Paul wrote to the Corinthians. He recalled to mind the beautiful celebrations in which in a long past he had participated. Sad memories may have threatened to overwhelm him. Yet he quickly recovered; with all the other Christians he, in the spirit, encountered his brothers after the flesh, acclaiming them proudly and with exalted courage: Do not imagine that you alone can enjoy a true Easter. We can have such a feast no less than you, "for our Passover has been sacrificed, even Christ." A joyful celebration is manifestly linked with the possession of an Easter lamb. Whosoever may boast of the best Passover lamb, may best enjoy his Eastertide.

The Jews could do so. At the approach of the Passover great joy prevailed throughout Israel. It was kindled principally on the Passover lamb and on the Passover meal. Hearts were scintillating with delight and triumph when on Passover eve the members of the household gathered

around their festive board, consumed their lamb, and the head of the family related the circumstances of the origin of this sacred rite. At every new Passover the Israelites were reminded of their election, and took comfort in the promise: "The mountains may depart and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee."

Of a truth, it was well with them. This Passover was their glory. And so, from year to year, they "kept the feast." Thanks be to God! we may do likewise.

Indeed, we may meet triumphantly the members of the Old Testament covenant, saying, "Your glory is not good." We have a much better Passover lamb. We can keep the feast with a much better right. And why? Let us not overlook the one word, "Christ." "Our Passover also hath been sacrificed, *even Christ*." Christ is the One prophesied to come, the end of all the ways of God with mankind. The events of the Old Testament were a prophecy of the future; they were the prediction, type, sign, shadow. In Christ the fulfillment has come. The Passover of the Jew is but a shadowy pre-representation of the true Savior, of the true salvation. We cannot assume that the blood sprinkled on the doors in Goshen had effected exemption from the destroying angel, or emancipation from servitude, or open access to the land of Canaan. No animal blood could effect that. It was God's gracious assent to be satisfied for the time being with that sacrifice. Matters stand altogether differently in the case of Jesus Christ. When He was sacrificed on the tree, He, as our Substitute, blotted out all sin and iniquity, making atonement for them. Otherwise they would expose us to the wrath and judgment of God. When He was made sin and a curse for us, he brought about the Father's right and the possibility to forgive us, to let us go forth impunitively. His blood is the blood of true exemption, not from an outward plague only, but from the whole wrath of God. And when He removed the cause of the enmity of the Holy and Just One in Heaven

against us, He made us acceptable there, founded peace and reconciliation, elevated us to the estate of God's true people, made us children of the Most High. Our covenanted grace rests on a firm foundation. It abides to our last hour, to the day of judgment, to eternity. We may hope to inherit a Canaan of which the earthly Canaan is but a faint type. Indeed, what is Israel's passover-lamb compared with ours! What their Passover compared to our Easter!

If some one should contest our glorying and question it, we have the best means to convince and silence him. Our Easter-lamb did not remain in death. Christ arose from all His tortures. The Risen One is our glory. The empty tomb in the garden of Joseph of Arimathea proves it; the message of the angel to the woman of Galilee preaches it; the testimony of the apostles who touched the body of the Risen One with their hands corroborates it; the faith of all Christians and the experience of the church verify it. He was dead, and, behold, He lives, even the Christ. Let no one come and attempt to nullify our glorying, for we may justly rejoice in perfect reconciliation and redemption, pardon and blessedness. It is altogether clear and evident that we are freed from all sin, guilt and punishment. When God the Father on the third day released our security and substitute from imprisonment for debt and from judgment to come, He once and for all time acknowledged that Christ Jesus had atoned for all iniquity and fulfilled all righteousness; that henceforth no sacrifice is needed for our transgression. Who will condemn? Christ Jesus who died, was raised from the dead, is now seated at the right hand of God, and makes intercession for us. (Romans 8:34). When the Father in Heaven accepted the humanly rejected One of Golgotha, the Forsaken One of the Cross, and testified, "This is my beloved Son, in whom I am well pleased," He simultaneously declared that all who were joined by faith to the Risen One, were justified and saved. As surely as the tomb outside the gates of Jerusalem is opened, so surely can nothing hold us in darkness and in the terror of alienation from God; so surely have we an open access to the heavenly grace and love.

What shall we say of the blessed prospect of the future which unlocks to us the miraculous deed of the first blessed Easterday? May death some time stretch forth its hand to seize us? By the resurrection of Christ, death becomes transition into life. May the grave claim us some day? If we are the Lord's, the stone will be rolled from our sepulcher, and our bodies will be raised and changed into the splendor of Christ's glorification, and our own Easterday will be followed by our ascension, even as was Christ's, into the Canaan of eternal delight.

Indeed, as we may keep the feast, we are not one bit in doubt as to *how* to keep it. We will extol the sublime grace of God which in Christ Jesus was made manifest on the third day after the first Good Friday, extol the Risen One as our perfect, assured Redeemer and Mediator and Saviour. We will confess it in the congregation, in our homes, lives, sufferings and death with a faith triumphant that "our Passover also has

been sacrificed, even Christ." We will make the Risen One our joy, our comfort, our glory.

With this, however, we dare not rest content. When, before and at the Exodus from Egypt, God chose Israel for the people of His own possession and love, His heart yearned for a race in the world who would readily confess, "The Lord is our God," and of whom He also could say, "Israel is my people." The seed of Jacob was set apart to be excellent above all nations, light in the world; they were to be a source of glory to God. This is clearly shown by the very manner in which the first Passover was to be observed. Look somewhat more closely at the mode of celebration, and you will understand the meaning of the second admonition: "Let us keep the feast," earnestly vowing to be a source of glory to the Risen One.

With the ordering of the Passover, God gave an additional command to which, to the latest times, the people faithfully adhered. Every year at the approach of the Passover activity could be witnessed in the Jewish homes. Housekeepers flashed their lights into all the rooms and chambers, nooks and corners, sweeping and cleaning everywhere. There was one food article which, above all, they endeavored utterly to throw out to the last bit—the old "starter," as our housekeepers now are wont to call it; in the text, "the old lump." During the Passover days only unleavened bread was to be eaten. This was to signify that God's people were making a new, a clean path. "Old things are passed away; behold, all things have become new." God delights in us. We are to Him a source of glory in the world.

Should not a similar activity be in place among us at the blessed Eastertide? Or should our glorying be so good that God, that the risen Saviour, could only praise us? True, we have in this respect again great advantage over the people of the Old Testament covenant. We do not need ourselves to make a good beginning. We have long since been unleavened. The Risen One is not far away from any of us. We have put on Christ in Holy Baptism. In this Holy Sacrament our old Adam was crucified with Christ and a new man was imparted. The foundation is laid.

But now the Saviour demands all the more from us that He may glorify Himself in us outwardly; that our lives may manifest to the world that we are a glory to Him.

This, we regret to say, is by no means the case with us in every respect. Jesus Christ cannot reap honor at all times in showing us to the world at large. We are not altogether shining lights on earth. Must we not cast down our eyes in shame and assign to ourselves the judgment which Paul passed upon the Christians at Corinth: "Your glorifying is not good?" If we will imitate Jewish custom, and take a light and flash its beam into our congregations or social groups, do we not find decay—yes, "the old lump?" The secret powers of perdition—will we not find them in fermentation? We would be blind, indeed, if in many nooks and corners we did not find large quantities of the old lump of malice, of open defection, of disobedience to

God and Christ, of wickedness, of secret doubt, and of hidden hypocrisy, in addition to all the rest. Indeed, that old lump is there, much that is unworthy, much that is but half good. It is time that we purge out the old lump, and become a new lump in better deportment, sincerity, truth, probity, righteousness. Let no one refuse to put his hand to the work with the thought that matters in the church and society do not concern him. "A little leaven leaveneth the whole lump." Our life is firmly linked with that of our environment and our times. We are partners in guilt. Many things would be better in the world if Christians did not set a poor example. If we did not keep silence when we should speak, laugh when we should weep, compromise when we should fearlessly witness against the evils in the world, and if we were more serious in confessing Christ, how much more rapidly would His kingdom come!

The chief duty, in truth, remains—that we should first sweep our own door-steps. Otherwise our labor in the world about us is rendered futile. Perhaps the hall and the vestibule of our life is spotless, the places which everybody can see, and we may be free from shameful sins and vices. But we dare not allow the torch of self-scrutiny to be extinguished, and we must not set aside the broom of repentance. In many a home the hall and the parlor are meticulously clean, but the rooms which we use day by day, where we go in and out, and spend the greater part of

the day and the night, are not in order, and are at times sadly neglected. Many a housewife has parts of her house to which she would not care to take a visitor. Thus every Christian, even the best, has his pet sin which he cherishes, habits of questionable character which pass uncorrected. Yet we must needs be altogether pure; not a crumb of the old leaven was allowed to remain in old Israel. They knew that "a little leaven leaveneth the whole lump." A little rubbish defiles the whole house.

Let us emulate this custom, and keep the feast, not in the old leaven, the leaven of malice and wickedness, but with the unleavened bread, the sweet bread of sincerity and truth. Then we could walk in a new life. The Risen One would delight to live in us. We must *live* a new life. The Risen One will delight in those who delight in Him. Let us make a solemn vow, and let us keep it diligently by the help of the Holy Spirit, that we will be sources of glory to the Risen One.

A twofold treasure of great price must adorn our lives if we would keep the Easter festival properly; first, true joy in our hearts in the glory and blessed significance of the resurrection of Christ; second, grateful requittal for Easter grace in our daily walk of life.

Would that we, one and all, might ever show forth the glory and power of the Risen Christ in the joy of our hearts and the beauty of our lives!

SUGGESTED SERMON OUTLINES

I. J. SWANSON

Palm Sunday

"Perceive ye how ye prevail nothing? Behold the world is gone after him." John 12:19.

This was the despairing cry of the Pharisees as they witnessed the Triumphal Entry into Jerusalem on Palm Sunday. The immense throng was thrilled by the news of the raising of Lazarus. They hailed Jesus as the Messianic King. It was the annual celebration of the Feast of the Passover, which called back to the Holy City the scattered hosts of Israel, from every corner of the world. Added to the throng of Palestinian Jews, authorities estimated that about a million altogether were gathered in the city of David at that time.

The Jewish hierarchy had ordered Jesus' apprehension at the Feast; but he came openly, and was acclaimed as their Messianic King. *"Perceive ye how ye prevail nothing?" angrily cried the Pharisees. In bitter despair, they confessed "Behold the world is gone after him."*

In a deeper and far more significant sense than at the Triumphant Entry, the world is gone after him. The imprint of his teaching, character and personality is upon the centuries. He still rules the ages. Mighty Rome could not prevail against Jesus and his followers, in spite of ten bloody and relentless persecutions. And although great Russia in our day has gone

politically atheistic, yet it has not been able to banish Jesus. Multitudes in that land still acknowledge him as Son of God, the world's Savior.

The word has indeed gone after him. Art has gone after him. For the first sixteen centuries of Christianity. Space permits mentioning here of only a few of the great Christian painters: Fra Angelico, illustrious painter of angels, Leonardo da Vinci noted painter of "The Last Supper," Michelangelo's "Last Judgment," and Raphael's "Sistine Madonna," all of them acknowledged masterpieces. In music, the Gregorian chant, the perfection of the organ; and Mozart, Haydn, Beethoven, and Palestrina, great composers; in architecture, the glorious Gothic.

In education: Christianity founded such great universities as Bologna, Vienna, Basle, Oxford, Cambridge, Louvain, Paris, Harvard, Yale to mention only a very few.

Social Progress is inspired by the Christian teaching of the Fatherhood of God and the Brotherhood of Man. So far as the abolition of slavery has gone (it still lingers among non-Christian peoples), the credit must be given to the teachings of Christ. So with the emancipation of woman. Democratic government is built upon the Christ's teaching. And now,

the insistent demands for social justice are prompted by these same teachings of brotherhood by Christianity. Social progress depends supremely upon the Christ of the Triumphal Entry.

Dark as is the present outlook for world-wide brotherhood, the light is growing. The Orient is producing at least a few great leaders for example, Gandhi and Kagawa, are lifting up powerful voices for world-wide peace, good will, and social justice—in short, for world-wide brotherhood. Light is coming from the Orient. We have sound reasons for believing that the Messianic King will yet rule the world in brotherhood, justice and love, "Lo, the world is gone after him."

Monday: The Second Cleansing of the Temple.

Matt. 21:12-13.

A Temple market was held in the Court of the Gentiles. In itself, it was necessary to the Jews who came from outside of Palestine for purchasing animals for sacrifice, and for changing foreign coins into the Temple shekels. The foreign money had heathen symbols, which were an abomination, and could not be used in the Temple worship. The market was convenient for these worshippers. It was no doubt the over-charges, and the unjustifiable rates of exchange. It was the spirit of greed and graft that roused the indignation of Jesus. Evidently, it was in the mind of Christ also to set aside the Jewish sacrificial system.

Do the modern churches need cleansing? If so, in what way? Those who join the church solely for social or financial advantage or as a cloak for their evil living, ought to be driven out, if they do not change their attitude. Thank God, there are few persons of this sort. But many perhaps all need cleansing of their inner life. Some leaf out in promise, but never produce fruit. They ought to take warning from Christ's blasting of the fig tree. Others take no interest in the "forgotten men," the unprivileged, the poor, the uncared for, religiously. The churches need cleansing; God send the purifying fires of Pentecost! Wherever the churches have failed to give a fair chance to all, to secure the good things of life, material, mental and spiritual, they need cleansing.

Tuesday: The Last Public Teaching of Jesus.

The lesson from the withered fig tree. *Matt. 21:18-22.*

The question of Christ's authority. *Luke 20:1-8.*

The parable of The Two Sons. *Matt. 21:28-32.*

The Wicked Husbandmen. *Mark 12:1-12.*

The Wedding Garment. *Matt. 22:11-13.*

Tribute to Caesar. *Luke 20:20-26.*

A question regarding the resurrection. *Luke 20:27-40.*

The greatest commandment. *Mark 12:28-34.*

The question of Jesus which the Pharisees could not answer. *Luke 29:21-44.*

The Greeks Seek Jesus. *John 12:20-36.*

The Jews Reject Jesus. *John 12:36-50.* ET
(A treasure house of spiritual riches. Choose one of these great teachings.)

Wednesday: The Day of Silence.

Jesus strengthening himself for the ordeal which he knew was coming. He spent the day with Lazarus and his household, possibly with his mother, with his disciples, and with his Heavenly Father.

Thursday: True Greatness.

John 13:1-17. "...and took a towel and girded himself." *John 13:4.*

This action of Jesus was intended first of all to rebuke the contention of the disciples as to which of them would be accounted the greatest in the coming Messianic kingdom. Perhaps they thought that those seated nearest Jesus would have similar rank in the Kingdom. Evidently there was no servant in the Upper Room to show the customary courtesy to guests of washing their feet. In a hot country like Palestine, sandals were worn, without socks, and one's feet would soon get dusty and hot. None of the disciples would take a servant's place; but Jesus took the place of a servant, saying "For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth." This task, performed by the Master, changed the disciples' ideas about service. Jesus put service in its proper perspective; the humblest task had value, if it served a need.

Still since is it true, that greatness is judged by the service rendered.

Genghis Khan, Mohammed and Napoleon were accounted great because tens of thousands served them. Jesus reversed this standard of greatness. Our generation judges greatness by Jesus' test. We honor such persons as Pasteur who found a cure for rabies; Koch, for discovering the germ of tuberculosis, and developing treatment for its cure; and Gorgas, who found that yellow fever was spread by a special type of mosquito and destroyed their breeding places, not only made possible for building of the Panama Canal, but saved countless lives. Yellow fever, through Gorgas' discovery, rapidly disappearing. Miss Sullivan found a way to reach the mind of Helen Keller, and wrought a modern miracle. Helen Keller has in turn brought hope and guidance to a great host of the handicapped. The service club prospers when they actually serve the public in worthy and needed ways. The crest of the Prince of Wales has for a motto, "I serve." The Lord of Glory said it first, "I am in the midst of you as he that serveth." He originated the motto, and lived it out Divinely among men. This is true greatness. Jesus, King of Kings and Lord of Lords shows his Divinity by service.

Good Friday: The Seven Words From the Cross

The First Word, "Father, forgive them; for they know not what they do." *Luke 23:34.*

It is a prayer, and for the soldiers who were nailing him to the cross. Blind humanity fails

as in this case, to recognize its best friends; it crucifies them. "Forgive them," Jesus prays; "they know not what they do"—to themselves, to their Savior and to their God. This is true also today. Men are blind to their opportunity and privileges. "He came unto his own, and his own received him not."

Second Word, "Verily, I say unto thee, today shalt thou be with me in Paradise." Luke 23:43.

Both thieves had reviled him. One of them, however, glimpsed the greatness of Christ in his prayer for forgiveness of his enemies; his heart was touched. He reached the conclusion that Jesus was the Messianic King. He wanted to follow him into that kingdom. He repented of his crimes and sins. He acknowledged that both he and the other thief deserved their punishment; but he affirmed that Jesus had "done nothing amiss." He begged that Jesus might remember him when he came into his kingdom. Jesus assured him that "Today thou shalt be with me in Paradise." The penitent thief was saved in the hour of death, because he repented and believed in the Christ. "One was saved," said an old divine, "that no one might despair," even in the hour of death, "but only one that none might presume."

The Third Word, "Woman, behold thy son!" "Behold thy mother." John 19:26-27.

On the Cross, suffering agony, Jesus planned for the future of his mother. He charged John, the beloved disciple, to regard her as his mother. Jesus in that hour of terrible suffering recalled his mother's unflinching care and love. We may well believe that it comforted him. Out of his loving and grateful heart, he made provision for her future.

The Fourth Word, "My God! My God! Why hast thou forsaken me?" Matt. 27:46.

This cry from a broken heart was uttered at the ninth hour during the darkness which covered the land from the sixth to the ninth hour. Deeper far than physical darkness was

the soul darkness of Jesus. It was then that Jesus tasted the uttermost bitterness of the Cross. Beyond physical suffering, was the awful sense of being forsaken by his Father. But his Father had not forsaken him.

The Fifth Word, "I thirst." John 19:28.

Amid his terrible thirst the "Daughters of Jerusalem," a society of women which out of the kindness of their hearts sought to ease the pain of criminals suffering crucifixion, offered Jesus drugged wine to lessen his suffering. He would not drink it; he would keep his mind clear to the last. A Roman soldier, pitying Jesus' burning thirst, ran with some sour wine (furnished each soldier) to assuage his thirst. Jesus drank it. Never has Jesus forgotten this soldier's kindness. We may believe that the soldier who did this kindly deed through the mercy of Christ drank with him "the new wine of the Kingdom of God."

The Sixth Word, "It is finished." John 19:30.

Jesus' task on earth is now completed. He had finished all his Father had given him to do. Redemption is secured. Paul said "I have finished my course." But he could have done more, if he had followed Christ from the first. All lives are incomplete in accomplishment, and fragmentary in service. Jesus fulfilled his mission. He perfectly represented God upon earth, so much so that the highest description we can give of the Deity is that He is "the Christ-like God." Jesus did his whole duty. All of us will have to confess at the end of life, "So much to do, so little done."

The Seventh Word, "Father, into thy hands I commend my spirit." Luke 23:46.

The last word is like the first—a prayer. Serene, confident, he commended his spirit to his Father. It is a word that sustains, and strengthens in the hour of death, and completes a life of faith in God. "Thy hands" will be stretched out in loving welcome at the Gate of Heaven to all who have lived and died in a faith like this.

SEASONAL SERMON OUTLINES

CLAUDE R. SHAVER, D.D.

The Palm Sunday Authority

"Blessed is the King that cometh in the name of the Lord." Luke 19:38.

Notwithstanding the kingly salute and setting of this scene, the central figure must have seemed most unkingly to that multitude, accustomed to royal display and elaborate court trappings. Yet His authority, as asserted throughout His ministry, was that of personality in relation to the Divine purpose.

I. The authority of *downright earnestness* shown above the simplicity of costume and

equipment. "We speak that we do know" arrested attention in many wayside homilies.

II. The authority of *sympathy*, speaking out of simplicity akin to everyday life. In earnestness and in sympathy it was an appeal to the sense of honor and righteousness.

III. Rare *unselfishness* commands attention always for leaders. General Booth's "Others" was an inspiring cablegram. Woodrow Wilson opened his inaugural address with "This is not a day of triumph; but a day of dedication." Jesus, "He that loseth his life . . . findeth it."

IV. Authority having the Divine sanction is strengthened many fold. "This is my beloved son, hear him" (Mark 9:7). Hence the world on this day sings, "Crown Him Lord of all."

The Empire of Jesus

"What manner of man is this, that even the winds and the sea obey him." Matt. 8:27.

Those disciples, who marvelled at the authority of Jesus over wind and wave, were yet to discern a much broader, and deeper, realm of His sovereignty. After stilling the tempest and healing many physical ailments, they had yet to learn of the other domain—the human spirit.

I. An inner invisible territory never before exploited as Jesus Christ has disclosed it. Herein are the real storms of life—anger, ambition, jealousy, love and patriotism.

II. This dictator won his prestige, not with sword and bayonet, but, in the catechism terms, as "Prophet; Priest and King"—revealing the divine will; interceding and sacrificing for mankind; conquering by love, sympathy and unselfish service.

III. The extent of this empire is as broad as human charity and as enduring as the Rock of Ages. The church in her far flung missionary and evangelistic enterprises, by healing and preaching, has demonstrated this boundless reach (both in time and space) of this Kingdom without end (Isa. 9:7).

I know not where his islands lift their fronded palms in air:

I only know I can not drift, beyond His love and care.

—Whittier.

The Voice of Easter

"Why seek ye the living among the dead. He is not here, but is risen." Luke 24:5, 6.

It is rather singular that these hopeful and reassuring words of Easter gladness should emanate from the tomb, with its usual shadows of despair and sorrow. Yet often from unusual and obscure places have men heard the voices of the Spirit.

I. They emphasize the fact of another world—"Closer is he than breathing and nearer than hands and feet."

"Life's a cage . . . God ope's the door . . . Fools call it dying." New worlds are continual being opened these days through radio, vibrations and electricity. Jesus opened the Eternal Life Door as shown to Mary and Martha—"I am the resurrection and the life" (John 11:25).

II. Both science and conscience echo the truth. Pascal said, "This universe seems to crush me; yet I am greater, because I know I am being crushed." Tennyson—"Thou made man. He knows not why. He thinks he was made not to die." Job—"I know that my redeemer liveth."

III. Human love echoes it: "The soul hath its reasons, which reason can not comprehend" (Pascal). "I know my mother loves me, even if I can not prove it by mathematical demonstration" (Romanes).

We are quite sure he will give them back Bright pure and beautiful.

We know he will but keep our own and His Until we fall asleep.

The Easter Unveiling of Life

"Life and immortality brought to light. II Tim. 1:10.

Here is the testimony of a one-time opponent and hostile critic. He brings to us a new meaning of Easter, as the unveiling, or fuller disclosure of life.

I. He started new lines of thinking about Life, both from the physical and spiritual viewpoints. (I Cor. 15). Tennyson's "Two Voices" re-echoed this thought.

II. Appreciated love as a vitalizing agent "It is not I . . . but Christ that liveth in me" (Gal. 2:20). Hope as nurture "Christ in you the hope of glory" (Col. 1:27). Faith the principle and inspiring force (Rom. 8:10-11).

III. Paul saw life from the Divine standpoint and was convinced that "Life is more than meat and the body than raiment." This echoed Job's thought, "I know that my redeemer liveth." Also that of the Psalmist's question, "What is man."

IV. Proved in the finer objectives "Rise with Christ, seek things above" (Col. 3:1). Prize of the high calling of God (Phil. 3:14). Life, which is the life indeed (I Tim. 6:19 R. V.).

PARABLES OF JUDGMENT

*Holy Week Meditations for personal use or for the public service.
Scripture passages from Moffatt's "New Translation."*

Arranged by J. GARFIELD SALLIS

Foreword: In the course of his last week, as in his earlier ministry, Jesus taught by means of parables. But whereas the earlier parables were generally parables of promise—of the seed, of growth, of fruition and harvest, etc.—these of the passion week are predominantly parables of judgment—of lost opportunities

and of inescapable moral consequences. We review them to remind ourselves that

Time is earnest, passing by,
Death is earnest, drawing nigh,

and to call ourselves anew to the recognition and acceptance of Christ while yet we are ab-

to be aware of his approach.

I. Read Matthew 21:28-32.

Two great surprises came to Jesus in His ministry. One was the attitude of the leaders. From the worldly Sadducean party he had not expected much; but these leaders—the scribes and pharisees—he had been taught to respect from his youth. Now He found them blind leaders of the blind, not only unwilling to enter the kingdom, but opposing his work and trying to keep others out. The other surprise was that of the sinners. They turned to him just as they had to John. How he rejoices over them! The humility, the penitence, the eager earnestness which He missed in the Pharisees He found in them. It was these publicans and harlots and despised common people that were pressing into the kingdom. That was one of the wonders of God's wisdom and mercy: He was hiding these things from the wise and understanding and revealing them unto these babes.—*From Harris F. Rall: "Life of Jesus."*

Hymn: "Jesus call us, o'er the tumult."

II. Read Matthew 21:33-46.

We are finally judged by our attitude to Christ. The quality of any life, its trend and its destination, may be estimated by its relationship to Christ. There he stands, the overwhelming wonder of all history and experience, overpassing every other wonder, as the noon-tide glory overpasses the mild gleam of a glow-worm. What do we think about Him? Our judgments are our judges. No other judgment is required. "Now is the judgment." "Last of all He sent his Son." "What will ye do with this man Who is called Christ?" Well, what do we with Him?—*From John Henry Jowett.*

Meditations: What do I do with my noblest impulses and my most golden opportunities?

Hymn: "My gracious Lord, I own thy right—"

III. Read Matthew 22:1-14.

Because only one man appeared without a wedding garment it does not follow that Jesus had only one man in mind . . . The Church which is the Bride of Christ should have on bridal garments. She should be beautiful within. Moral shabbiness does not go well with a Christian name. Yet the Church suffers much through the moral shabbiness of some within its fold. An objection frequently heard is that those inside the Church are no better than those outside . . . Some, of course, merely use that objection as a convenient and plausible excuse for their own slackness or indifference or disloyalty. In such cases it is only a veneer to cover up the real reason. But while untrue as a general statement it is at times locally true—true of a few in most churches, and true of most of us on certain occasions. It does not suffice merely to be among the guests, to be so far interested, to have Christian associations. In this matter there is no passing in the crowd. The Christian religion singles us out in splendid or even awful isolation. There is a subtle danger of being touched by Christian ideas without any following of the way of self-forgetful love.—*From "The Church Afield" in the Boston Transcript.*

Hymn: "When He shall come with trumpet sound,—"

IV. Read Matthew 25:1-11.

The word "foolish" as our Lord used it is not a harsh word: it is a pathetic word. In the language of his own race and people sin itself is "foolishness;" it rests upon a misunderstanding: a misunderstanding of the nature of life. That, in our Lord's view, was all that was wrong with those five: they were foolish. They did not realize that we live in a world which from time to time makes an unusual demand upon us; a world which, in any case, makes a long demand. And so those five set out quite reasonably equipped for the average requirements of life, if life should continue to work out according to their expectations, according even to average probability. But they were not equipped to meet a strain. If life should turn out to be for them unusual, they would almost certainly fail. It may very well be that our Lord, when He was saying these things, had difficulty in controlling His voice.—*From John A. Hutton in "The British Weekly."*

Hymn: "Christian, seek not yet repose—"

V. Read Matthew 25:14-29.

The only man to whom the master in the parable shows no mercy is the man who had received one talent which, according to the story, was the measure of his capacity. We may well suppose it was not the measure of his ambition. It often happens that the man of least ability is entirely unaware of this fact. His aspirations are out of all proportion to his ability to realize them, and the temptation to bury his talent is one to which he is especially susceptible. Confronted with inferior opportunities he will not even do as well as he could.—*From James A. Beebe, in "Zion's Herald."*

After Thoughts

Once to every man and nation come the moment to decide

In the strife twixt truth and falsehood for the good or evil side

Some great cause, God's new Messiah, giving each the bloom or blight,

Sets the goats upon the left hand and the sheep upon the right,

And the chance goes by forever twixt the darkness and the light.

—James Russell Lowell.

God loved the world so dearly that He gave up His only Son, so that every one who believes in Him may have eternal life instead of perishing. God did not send His Son into the world to pass sentence on it, but to save the world by Him. He who believes in Him is not sentenced; he who will not believe is sentenced already for having refused to believe.—*John 3:16-17, Moffatt Translation.*

Hymn: "O Master, let me walk with Thee—"

The Message of the Cross

John 12:32. "And I, if I be lifted up from the earth, will draw all men unto me."

Intro: Jesus put the whole gospel in those words.

1. They stand for the life he lived—self-denial, sacrifice, suffering.

2. They represent the part he played in human history. Brought a message from God to a hopeless world, "I am come that they might have life, and that they might have it more abundantly." Also text.

3. In the two thousand years that the Cross has been held up before the world as the symbol of the Gospel, it has continued to draw men unto Christ. Its uplifting and transforming power irresistible.

What is the secret of the power of the Cross over men?

I. Men have always recognized it to be a message from God. Have been listening for His message—prophets—Amos—Isaiah. Jesus found in God the authority for His message—Jn. 3:16.

II. Men have found the message of the Cross to be a message of love. Jesus made love central. "Thou shalt love the Lord—this is the first and greatest commandment." Gospel of John makes much of element of love. Often called "the Gospel of Love." Cross stands for love that suffers. Paul I Cor. 13.

The common people heard Jesus gladly because he spoke their language, because he spoke with authority, but most of all because he showed them that he loved them.

III. Men have found the message of the Cross a message of hope. Cross changed by touch of Jesus from a symbol of shame to one of hope. The cross brought an element of certainty to the hope in a future life planted in the heart of man in the beginning. Paul, "I know in whom I have believed," etc.

The Cross an emblem of hope to the worst sinner as well as to the most devout Christian. It stands for a Savior who died that he might live.

Conclusion: Jesus went to Calvary for you and for me. He suffered that we might live. Did he suffer in vain? We must write the answer. How Sir John Bowring answered it:

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime. Etc.
Rev. Perry P. Taylor, *Liberty, Mo.*

LENTEN TOPICS BY VILLAGE PASTORS

William J. Hart, D. D., sends topics used by two village ministers in Northern New York.

Beliefs That Matter

Lenten Sermon Subjects, by W. S. Dobbie, M. E. Church, Sandy Creek, New York:

1. "The Changelessness of God." James 1:17.
 2. "The Origin and Nature of Evil." Romans 5:12.
 3. "The Necessity and Power of the Atonement." I Pet. 3:18.
 4. "What Is Religious Experience?" I John 4:13-16.
 5. "The Victorious Church." Matt. 16:18.
 6. "The Christian Hope." II Cor. 4:17, 18.
- Easter Sunday, "The Easter Miracle." I Cor. 15:3, 4.

Think on These Things

Lenten Sermon Subjects by F. T. Bennett, United Church, Richville, New York:

1. "The Envy of the Angels." I Pet. 1:12 (Mr. Bennett says that "this theme was suggested by Dr. Frederick K. Stamm.)
 2. "Gethsemane." Matt. 26:36.
 3. "A Traitor in the Camp." John 6:70, 71.
 4. "The Silent Looks of Christ." Luke 22:61.
 5. "The Three Crosses." John 19:18.
 6. (Palm Sunday) "Facing the Crisis at the Crossroads." Luke 9:51.
- Easter Sunday, "The Assurance of Immortality." John 14:19.

ILLUSTRATIONS

WILLIAM J. HART

Eastertide's New World.

Rev. 21:5. "Behold, I make all things new."

Eastertide is the wonder of the four seasons. Who does not marvel at its ten thousand brilliant, laughing activities as it fights back from hill and vale, and soil and water, the last remnants of the chill and dirge of old age and death, and sets all the earth vibrating with the pulsation of new life, new youth, new color, new song and new sky, spread out in a brand-new world around us?

New waters clashing their crystal heels against rocky descent while they chant their freedom from the ice shackles; new gold, new blue, new scarlet, for new jackets and capes for bush and blossom and bud; new songs for the singers of forest, valley and hill. New! The

whole earth new!—General Evangeline Booth in "The War Cry."

Easter's Rainbow of Promise

Rev. 4:3. "And there was a rainbow."

In the rolling back of the massive stone and the bursting asunder of inseparable bonds, what a triumph over death; what an overcoming of the grave! What a defiance of tradition and of convention! What a leading of captivity! What a rainbow of promise to the anxious hearted! What an immovable anchor of hope to the expectant saint! What an unquestionable, indisputable, complete mastering of the mortal by the immortal—declaration of the majesty of the Infinite over the finite was this breaking in upon the pains and nights and sep-

ulchres of the world with the inestimable, triumphant sweetness and joy of an Easter morning!—*General Evangeline Booth.*

Looking for an Eternal Day

Song of Sol. 4:6. "Until the day break, and the shadows flee away."

A minister, himself well past the eighty mark, sent a greeting to another minister who was observing his ninety-ninth birthday. Said the former to the older man: "I greet you, my brother, with love on this the ninety-ninth birthday of your remarkable life. Grace, mercy and peace be yours until the years be changed into an eternal day."

Here we measure life by morning and night; days, months and years. But when the morning eternal breaks there shall be no more night.

Harbor Lights Straight Ahead

Heb. 7:19. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

A sailorman writing to a Christian friend said: "I have been a 'coaster' for over fifty years, from West Indies to Miami, and have had all kinds (probably both weather and people) to deal with, and nothing but the life of God in the heart is able to keep. Fifty-three years ago he came into my life.

"I am past seventy now . . . The hull is pretty well battered, sails patched and worn—but the wind is fair, the harbor lights straight ahead and the Pilot is on hand."

Christianity Rose with Christ

John 14:19. "Because I live, ye shall live also."

We are hearing on all sides today, and in quarters where we never heard it before, that the teaching and example of Christ is the world's most precious possession, the only hope for quieting and uniting mankind into a true brotherhood. But that teaching and example would be unknown today but for Christ's victory over death. Or, if known at all, it would be reckoned the most pitiful and forlorn defeat known among men. What was his influence on the first Good Friday night? When his body was taken down and placed in the tomb, the world was quick to write "failure" upon his cross. *Christianity rose with Christ.* It is Christ, and lives because he lives in it.—*Bishop F. M. Stires in a sermon, "Ye Shall Live."*

Thinking of the Wonder and Joy

1 Cor. 15:57. "The victory is ours, thank God!" (Moffatt).

Sir George Grey, on his return from his term of office as Governor of New Zealand, was often in Carlyle's company. He told him once how Bishop Selwyn, weeping for the death of the converted Maori, Siapo, had said to him: "You have not shed a single tear."

"No," Sir George replied, "I have been thinking of the kingdom of Heaven, the wonder and joy there at the coming of Siapo, the first Christian of his race!"

Carlyle laid his hand on Sir George's shoulder, looked him in the face, and exclaimed: "Oh, that I could believe like you!"—*From The British Weekly.*

How the White Hyacinth Was Secured

1 John 3:2. "It doth not yet appear what we shall be."

I was staying with a London family. I took something out of my pocket, and asked them what it was.

They said, "Why, an onion."

I laughed. "No, it's not an onion; it is a bulb. That shows what you city folks know about nature. Get me a flower pot and some soil, and I'll plant it for you."

They filled the pot with soil from the back yard. I kept the crown just a tiny bit above the soil and dampened it. I told them to keep it damp and in the dark until they saw about a half-an-inch of green above the surface, and then to bring it to the light and see what would happen.

After a while I had a letter saying, "Oh, Gipsy, we have the most lovely white hyacinth you ever saw!" The hyacinth was in that common-looking bulb all the while. It only waited for the power of the water and the soil.

The power of God, cooperating with the soil, will produce "the Beauty of Jesus."—*From "The Beauty of Jesus," by Gipsy Smith.*

Loss of Mother Intensified Life's Purpose

1 Cor. 13:13. "But now abideth faith, hope, love, these three" (R. V.).

This personal experience is given by the Rev. Seth Rogers Brooks:

"I lost my own mother at a time when I needed her greatly. She was a young woman with apparently many years of life still before her. Her death was the greatest tragedy of my life. I have never completely recovered from it nor do I ever expect to, and yet, out of that bitter tragedy I have won a mighty spiritual victory, for nothing in all my experience so crystallized my feelings, so intensified the purpose of my life, and so established my faith and belief in immortality."—*From "Great Sermons by Young Preachers" (Richard Smith, Inc.).*

Do Better Work in a Fairer Land

Heb. 11:10. "For he continually looked forward to the city which has the foundations, whose Architect and Builder is God" (Weymouth).

An American writer lay dying; and, looking over our western sea, he wrote thus: "I watch the sunset as I look out over the sea, and there is no mystery beyond the horizon line, because I know what is over there. I have been there. Well, there is another land that I look towards as I watch the sunset. I have never seen it. But it has a more abiding reality than any of the lands which I do know. This land of immortality, this fair and blessed country of the soul, this heaven of ours is the one thing in the world which I know with an absolute, unshaken, unchangeable confidence that is never shadowed by a passing cloud. In a fairer land, with better

materials and a better working light, I shall do better work."—*The Rev. James Reid, D. D.*

Now for Eternity

1 John 5:11. "God hath given to us eternal life."

Brilliant, learned and ambitious, Dr. Camden M. Coburn had a successful career as a pastor, an Orientalist and a college professor. For several years he filled a chair at Allegheny College, and did distinguished research work in the study of excavations in Biblical lands. The results of his labors won him wide renown when published.

This great scholar was very near the borderline in 1920. Mrs. Coburn was sitting by his side. Both realized that soon would come the final call. What then happened was described by his old friend, Dr. Claudius B. Spencer, who said:

"With the old look in his eyes he took her hand, slipped the wedding ring off her finger, and then reverently replaced it, saying, 'And now it is for eternity.' The act was thoroughly characteristic of this man of God. He was always just a bit different, always himself, always intense, always absorbed."

Yet by this beautiful act, the student and scholar indicated his faith in the future life and the reunion of loved ones in the world beyond.

The Sculptor's Conception of Christ

John 1:14. "We saw his glory—the glory as of the Father's only Son, sent from his presence" (Weymouth).

St. Gaudens, the famous sculptor, was awarded the task of carving the figure of Phillips Brooks. It represents the eloquent preacher at his pulpit and just back of him, the Christ appears, as if suggesting the Bishop's message, which indeed, He always did. The sculptor felt that he needed to get into the mental and spiritual atmosphere of the statue before he could do it justice, but he did not know how to accomplish that. He had been born in a nominally Christian home, but had lost his religious impressions and become an unbeliever. He consulted his friends as to what books to read that would bring him into touch with the spirit of the Christ. Renan's life of the Master was suggested but after its perusal he was disappointed in its contents. Other books were read with similar result. Finally, someone ventured to ask him why he did not consult the four Gospels. St. Gaudens read them, read them carefully, read them through, read them entranced, and when he had finished, faith was reborn in him, his spiritual eyes were opened to see the "glory of the only begotten Son of God, full of grace and truth" and he became a devout follower of the Christ. His son in his biography says that had his father lived longer he would undoubtedly have gone into the fellowship of some church, and that bit of statuary was the result of his spiritual vision and dedication. Personal touch with a personal Christ transforms character.—*The Rev. T. T. Davies.*

Attaining the Angle of Repose

Psa. 37:7. "Rest in the Lord."

From Dr. S. M. Lindsay of Brooklyn we get the thought of, "The Angle of Repose." He calls our attention to a Panama Canal experience which the government had.

After the building of the canal there was a certain mountain that was giving them considerable concern. Repeatedly there were landslides that would necessitate days of hard dredging to clear the canal passage. A group of engineers was engaged to study the situation and offer a plan whereby further annoyance by this mountain would be removed.

After a careful examination the group reported that further difficulties need not be anticipated, because the troublesome mountain had achieved "The Angle of Repose." When the mountain achieves the angle of repose it no longer troubles life nor is troubled by it. Its majestic poise its head is raised into the clouds. It no longer impedes man's progress or is effected by the fretful and fearful children of men.

The poet of the 91st Psalm writes, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. . . . Thou shalt not be afraid. . . ." From these voiced thoughts of this godly man we would think of him as having attained the angle of repose. So we see in life those individuals whose lives are above being influenced by the drear reality of the world. "They have the common responsibilities of ordinary men, but are not slaves of worry. The irritating elements in life which cause us to fret and fume, never rob them of their self control. They are not unduly elated by success, nor unduly depressed by failure. Their lives stand as rocks and both storms and calm. These noble lives are examples of what life should be."

We ask, "What is the secret of their poise? It is that they have discovered God and made His will supreme in their life."—*The Rev. H. E. Barnard.*

The Resurrection: Sayings of the Sages

By W. P. Wilks

Taking all the evidence together, it is not too much to say that there is no single historical incident better or more variously supported than the resurrection of Christ.—*Westcott.*

Our Lord has written the promise of resurrection, not in books alone, but in every leaf of spring-time.—*Luther.*

I see no greater difficulty in believing the resurrection of the dead than the creation of the world. Is it less easy to reproduce a human body than it was to produce it at first?—*Pascal.*

Efforts against the truth sometimes help its progress; the seal and the guard only make more clear that the Savior rose from the dead.—*Broadus.*

Either Christ's body remained in the hands of His disciples, or it was given up to the Jews. If the disciples retained it, they were imposters; but this is not maintained by modern rationalists. If the Jews retained it, why did they not produce it as conclusive evidence against the disciples and silence the pretense forever?—*Godet.*

No mode of interpretation can successfully explain away the fact that there is a real connection of some sort between the body that goes into the grave and that which comes out of it. The word *resurrection* is meaningless except in this view.—*Burrell.*

As surely as the sepulcher of Christ became an empty sepulcher, so surely shall the sepulchers of His people become empty sepulchers also; as surely as He got up and sang a jubilee of life and immortality so surely shall His people come up out of the grave.—*Beaumont.*

E'en such is Time that takes in trust
Our youths, our joys and all we have,
And pays us back in the sordid dust;
Who in the dark and silent grave,
When we have lived out all our ways,
Shuts up the story of our days:
But from this Earth, this grave, this dust,
My God will raise me up, I trust.

—*Sir Walter Raleigh.*

The Lenten Message

J. J. Phelan

Lenten Humility

Luke 23:46. "Father, I intrust my spirit to your hands."

In more ways than one, it is true, "Ye are not your own, ye are bought with a price." There is no discipline that will keep a man more humble than the constant reminder, that all things, whether of mind, talent, ancestry, physique and possessions are only lent to us: we must pay it all back. It will take a high brand of religion in 1935—to prompt one to say—"nothing is mine"—"the best things, the best thoughts are all His"—"I am but a bond-servant, a beneficiary of the past ages. 'Not all the waters of Arabia,' nor all the tears of a Forty Days' or Forty Years' Penance) can wash the stain of this little white hand,"—called Haughty Selfishness. Christ alone saves!

Lenten Advice

1 Thes. 6:17. "Do not be foolish."

Unless you are a movie "star," we don't see how you can overcome "depressionitis" by being ultra-debonair, a wise-cracker, a slicker, and an epitome of main-stem sophisticates. If you wish to be "noticed"—you don't have to make persons' hair stand on end, and harrow their emotions. Why not be natural and normal? If you really wish to be "different" from the great army of the commonplace (and who doesn't?) why not try to be more kindly, thoughtful and social today? Moronic antics are a poor substi-

tute for Christlikeness. Lent is a choice time for flapper grandmas and grandpas and flapper grandchildren to take serious notice. Spirituality deals more with culture than creed.

Lent and Youth

2 Sam. 18:32. "Is the young man . . . safe?"

Dean Inge reveals his great love for modern youth when he says: "I feel a great pity for the younger generation. Life was comparatively so easy for us, and it is going to be so hard for them. We grew up in an age of *expansion* and *confidence*; they have come in for an age of *contraction* and *perplexity*."

Pray and work with our youth. They were violently ushered into an elder's world, and with no optional choice about it. And what a fighting, drinking, licentious, proud and hypocritical world this of the past twenty and thirty years has largely been. "Lord, take pity upon us."

Anti-Lenten Prayers

Mk. 10:38. "Ye know not what ye ask."

A Hobo or Proletariat Prayer: "Dear Lord, we ask for Jesus' sake, to send us down a T-bone steak. And, if Thou hast some custard pies, Dear Lord, we'll take the larger size. Observe me on my bended leg—I'm asking Thee for ham and eggs. And, if it be Thy holy wish, on Friday, Lord, we'd like a fish. Our flesh is weak,—our spirit's frail, Suppose we make that fish—a whale. But if the whale is not a fish, Why, then, Dear Lord, send on another dish." Irreverent and senseless, we say, but there are many prayers of the more highly-favored "elite" fully as selfish and blasphemous. The only difference perhaps, is the latter's insistence to have all orders prepared and served on time—else trouble. Few thank God, cook or society as their benefactor—until too late. There is more tragedy than drama or comedy here (and that is no little) which also is true of many of our prayers.

Adversity and Victory

Rev. 12:11. "They have conquered because of the Lamb's blood."

"Anthony Adverse," the literary hero and fortune-hunter of Harvey Allen's famous historical novel had to go into "reverse" but it was a reversal that took him forward. When "the spokes of the wheel of fortune fall out one by one," then Lenten Lessons of betrayal, suffering and adjustment of values take on new meaning. In a sense, we all have our dolorosas. In the battle of flesh against spirit—spirit and character alone wins. True happiness is in inner values, rather than external things. The great weakness of our former prosperity, was in finding time for everything, but the cultivation of character and our inner life. "No man can harm me again, because, I cannot harm him"—has the sound of a man who has discovered the God of Peace—back of his Crucifix and Madonna image. This large work of 1224 pages and 500,000 words is one of the "best sellers." Why? It treats of a modern man's search for God.

Lenten Virtues (Speech)

Jas. 3:6. "The tongue a fire, and set on fire by hell itself."

Gossip, that grand old Anglo-Saxon word, originally, meant "a godparent" or "God's relation." Quite a comedown, when the word has sunk into such disrepute today, as not to be recognized—even as a thirty-second cousin. The "some-one-told-me-so" testimony has no weight in orderly judicial court procedure. It must find some refuge. It is poor policy and much worse religion—to palm it off in some church, parlor and club circle, as "bona fide" and "absolute fact." A Christian is never a scandal monger, a boor, nor a bore. Brevity is still an art, unless overworked with frequent guttural grunts of "O. K." Our "O. K." then becomes "O CHA-OS."

Faith's Ancestors

Heb. 12:1. "With such a crowd of witnesses about us."

2 Thess. 3:11. "Living in idleness, busybodies, not doing any work."

In this Lenten period of 1935—in order to be a pioneer, one must have faith, vision, courage, and the ability to take a bump or two. To just settle down and be a permanent recipient of welfare relief (one in every five now); to be a gadget, a mechanical plug, a slave of only one idea or none, and a whining defeatist—were not the characteristics of the early settler. They were not "babied" to death. They did not allow depressions to defeat them, while their God was a "very present help in both trouble" and prosperity. Their presence is now needed. Many of us are proud, selfish and "soft." There is much welfare waste, political graft and "charity racket" at the expense of the worthy poor. St. Paul was fearful of a relief which bred able-bodied idlers.

Commercializing Holy Events

Matt. 21:13. "My house shall be called 'a house of prayer.'"

Lenten "ads" and "Go to Church Sunday" exhortations, popularly sponsored by business houses (you will see a long list of merchant's names, reminding you that they have "paid for the space") somewhat suggest a deal between the newspapers and church for "more business." Are the "big" business men, who are also "big" in their church-responsible for this unholy alliance? Easter, Christmas, Watch Night Services, Mother's Day and Children's Day—all seem to be opportune periods for this type of advertising. If we want to help the Church with our money, then give it outright. Don't smuggle in "business" in forms of "selective advertising." "Be not deceived: God is not mocked." Christ did not die—that "down-town business" might pick up, and clip more coupons at the possible cost of human values.

Lenten Comfort

Luke 24:44. "Everything written about Me . . . must come true."

Israel never lacked leadership to meet her social, political and religious needs. The first

great need for a leader was during the bondage to Egypt. Moses as Lawgiver and Prophet inspired his people to carry on: Jehovah is just and has Power to deliver. *Crisis Two*: Israel's fate in Palestine. Would the Canaanites destroy Israel's existence and faith? Deborah, the prophetess, inspires faith. *Crisis Three*: Israel's struggles to save the land from Philistines. Samuel overcomes mighty Saul. *Crisis Four*: Ahab's attempt to sell out the Hebrew religion for Baal worship. Elijah and Elisha sweep back the attack. *Crisis Five*: Assyria attempts in 800 B. C. to destroy North and South kingdoms. Amos, Hosea, Isaiah and Micah—world teachers for all time. *Thesis*: God has a plan and purpose for His followers in America. He wants a chance to prove it.

Palm Sunday

Matt. 21:9. "Hosanna to the son of David . . . Hosanna in the highest!"

Yes, the cry is still being heard. In Chicago nearly NINETY PER CENT of the population or nearly three and one-half million are members or adherents of churches. Is the citation of crime there due to unusual newspaper publicity methods or to a lack of vital SOCIAL CONTENT in individual religion? Who really knows? Before throwing stones, we might make a comparative study of our own city. Murder of gangsters and by gangsters is a different matter than murdering innocent citizens. Though it is a sure way of self-extinction—still the JUDGMENT awaits every murderer.

2. Matt. 21:12. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple."

A stanza from Vachel Lindsay's "The Virginians Are Coming Again" for a Palm Sunday meditation:

"Babbitt, your tribe is passing away.
This is the end of your infamous day.
The Virginians are coming again.

With your neat little safety-vault boxes,
With your faces like geese and foxes, You
Short-legged, short-armed, short-minded men,
Your short-sighted days are over,
Your habits of strutting thru clover

Your movie-thugs killing off souls and dreams,
Your magazines drying up healing streams,
Your newspapers blasting truth and splendor,
Your shysters ruining progress and glory.
Babbitt, your story is passing away.
The Virginians are coming again."

3. Luke 20:41. "He beheld the city, and wept over it."

Two supreme wrongs have occurred in this generation: the WORLD WAR and the WORLD DEPRESSION. We are now one in our physical, mental and moral suffering. But the makeshift oneness is very unlike the oneness of unity that Jesus prayed for—"that they all may be one; as Thou Father, art in Me . . ." We surely are flexible citizens to cry out both

"Hosanna" and "Crucify Him," and in the same breath. This is a la "Dr. Jekyll and Mr. Hyde" code of ethics—the art of one individual being a "respectable saint" and a "respectable sinner" at the same time—is another unfortunate donation from an ancient supernatural dualism. But saintly *acts* and saintly *poses*—though they make for social prestige never make saintly *saints*. And still He weeps!

Good Friday Thoughts

1. Luke 23:41. "*For we receive the due reward of our deeds.*"

Bruce Barton is credited with saying that of the "fifty men listed by B. C. Forbes in his "Men Who Are Making America," in 1917—only *nineteen* are now living, while *seventeen* are possibly solvent. Some "big" men are like "big" balloon tires that are "warranted" and "guaranteed against all shocks" which *blow out* or *blow up* because of some "big" spike and too much "air"—just like ordinary *little* tires. Street rumors of churches and folks together with trade-marks often *blow* themselves out too. A preliminary test before investing would prevent many a financial, moral and social blow-out. "Beloved, test the spirits."

2. Luke 23:24. "*Father, forgive them for they know not what they do.*"

"Wanted: Cool, condensed and constructive descriptions of the ordinary events and experiences of life."

Or, must we ever becloud them with highly-emotional and artificial stimuli of ballyhoo and vain struttings—so characteristic of undeveloped adolescents? Shakespeare may be right or wrong, when he said: "All the world's a stage where every man must play his part from childhood to old age" but this is no reason why we should be such mighty poor actors! On Good Friday, cultivate *modesty, conservatism* and *naturalness*. Character is not made by emulating the sensational headlines of the yellow Journal.

A Pre-Easter Assurance

Job 19:25. "*But I know it; my Redeemer liveth.*"

Job's Comforters—are they not all around us? Job, the Shepherd-farmer, loses his flocks, health, God, money, children and even the aid of a wife, who advises him to "curse God and die." This is more severe than being on the Welfare Relief. To his plight is added a supercilious air of self-inflation as seen in an Eliphaz, Bildad and Zophar, the economically well-favored "city folks." Job, the rustic, now has his back to the wall in self-defense. Listen to their taunt: "Well, old man, you've got what's coming to you! There must be bad blood in your family tree somewhere, especially when a man's children turn against him." Again, they attack him, "You mighty wind. Behold our wisdom, our experience and our affluence!" It's all there, a whole lot of mock advice, taunting philosophy and spiritual bunkum. See Job's ironic reply

(chap. twelve) "So you think that you are the people, eh! Well, I have some understanding myself." Job, a classic in vindication of his moral integrity.

Easter's Universality

Matt. 28:18. "*All power is given unto Me in heaven and earth.*"

Much of the talk about the "estrangement of the church and masses" is trite and childish. Pray, when were they ever united? When one talks of need of repentance, belief, sacrifice and service to God and one's fellows (the qualities which a true church must emphasize) even a "popular" preacher is treading upon unpopular ground. Because man is naturally selfish and sinful, he is not interested in a "narrow gate and a hard road." The more "broad and spacious" is the more "popular." But Christ died and arose for SINNERS. He has the power to create a new affection, and has many ways to do it. Even death and affliction, suffering and losses may all be "calls" from the All Powerful One. Christ wants a new National Morality today as much as any Individual Morality.

Releasing Tensions

Col. 1:11. "*Strengthened with all might . . . glorious power.*"

Strength and power! How much we all need it this Easter. There are over 218 references to the word "power," and 214 allusions to the word "strength" in our Bible. The frustrations, disappointments, defeats and broken hearts all cry aloud for some magical technique. We need a dynamic as well as a source of supply. The task of religion is not to solve problems, but to live bravely and courageously. The Psalms have always been great reservoirs and life-preservers. Secure a Concordance and select a passage on "power" and "strength" for each day of the year—then pass it on to others. Relax, trust, hope, pray—it is God's way. Know your Bible. Nearly all cultists and faith doctors know theirs and charge you for their knowledge.

Spiritual X-Rays

Gen. 49:1. "*And Jacob called unto his sons . . . Gather yourselves together.*"

We need a few "ancients" to tell us "moderns" just where we are going. Where do most of us fail? In lack of poise; disorganized and overcrowded lives; a thousand daily things which are better left undone; in forced non-commitments or playing "safe;" in self-inflation and self-deception; in intolerance and double-mindedness; in broken sacred promises to God; in neglect of private and public prayer; in deadened moral sensibilities. Yes, each one of these constitute SIN—a fact confirmed by the three-fold test, *experience, observation* and the *Scriptures*. A mental overhauling is more vital than any car over-hauling, even as your soul is of more value than your mortal body.

THE MID-WEEK SERVICE

SHIRLEY SWETMAN STILL

I. THE OPENED HEART

Song, "Open Mine Eyes That I May See."

Scripture: Acts 16:13-15, read from a Braille Bible, by a blind member.

Song, "Come Into My Heart Lord Jesus."

Prayer: "Dear Lord, we tremble to think that we have ever closed the door of our hearts to Thee at any time. Thou hast called us to a service that promises enduring pleasures. Help us to turn our eyes away from the visions of lust and riches, that blind us to the nearness of eternal joys. Help us to throw our hearts wide open to receive the blessings that may become ours only when we have changed the whole direction of our hearts' desires."

We beseech Thee to come into our hearts, and there abide throughout the dark and perilous night of this existence, brightening this darkened pathway with the light of Thine everlasting love. And in return for the privilege of Thy abiding presence, we pledge ourselves to accept gladly the pathway of selfdenial which this course opens before us, and the cross of service which Thou mayest give, looking to that final Resurrection Morning when "toils and cares shall end" in eyes unblinded and hearts surrendered. Amen."

TALK: *The Opened Heart.*

Intro:—The closed heart is like blinded eyes. As blinded eyes miss nature's beauties, so the closed heart misses.

- (1) The wonder of God's love toward us.
- (2) The power of His might exerted in our defense.
- (3) The omnipresence of His fellowship with us.

I. The effect of preaching on the heart of Lydia was heart opening.

(1) She gave heed to the teachings—her eyes were opened.

(2) She worshipped—her heart was opened.

(3) She accepted—was baptized—her heart was filled.

(1) She gave heed to the teachings—her eyes were opened.

II. Let us give earnest heed, that His teaching may so affect us.

Song, "Take Thou My Heart I Would Be Thine Alone,"

Benediction.

Recessional, "Give Me Thy Heart, Says The Father Above."

II. THREE CROSSES

In churches wired for the illuminated cross service, two smaller crosses, may be placed one on either side of the electric cross, and at a lower elevation. At the time in the program for the singing of the song "The Old Rugged Cross" let the quartette sing with flashlights, the room lighted only by the illuminated cross.

Song, "Beneath The Cross of Jesus I Fain Would Take My Stand."

Prayer, that we may ever be able to keep

the pathway of our lives lighted by the radiant rays that beam from His cross.

Song, "Jesus, Jesus Keep Me Near the Cross."

Scripture, Luke 23:39-43, read by five persons, one verse each, standing beneath the illuminated cross, in the formation of a cross.

Following the scripture congregation sing softly chorus, "In the Cross."

TALK: *Three Crosses.*

Intro:—At Jesus' Crucifixion, He showed us the only three types of cross common to humanity.

I. The commonest type, the Cross of Unrepentance.

(1) In death as in life, the unrepentant sinner railed against God.

(2) In death as in life, his heart was untouched by love or pity.

(3) He died as he had lived, in the gall of bitterness.

II. The occasional type, the Cross of Repentance.

(1) This sinner rebuked unrepentance.

(2) He acknowledged the justice of his punishment.

(3) He sympathized with Jesus' innocent suffering, believing.

(4) He asked to be remembered.

III. The magnetic type, the Cross of Vicarious Suffering.

(1) Made necessary by unrepentance—"came that ye might have life."

(2) Offering benefits to the repentant.

Quartette, "The Old Rugged Cross."

Benediction.

Recessional, "In the Cross of Christ I Glory."

III. DAYBREAK

The plan of this meeting is the dramatization of the hope of the resurrection. Six persons participate. Five ladies (or gentlemen) wearing black draperies completely covering white attire, the leader dressed all in white.

Song, "The Day of Resurrection."

Prayer: (repeated in unison by the six participants) "Dear Father, our eyes behold the stone marked mounds where lie to rest the saints of other years. Help us to see these mounds of earth, not as the abiding places of the dead, but as plantings of seed that shall yet rise to new life in the same manner as did Jesus Christ our Lord. Amen."

Bible reading, by the Leader, I. Cor. 15:13-14. After reading the leader takes a position somewhat to the left of the rostrum. From the right two black clad ones approach conversing as they come.

First Speaker:—(Lamentingly) "There is no hope that I shall see my brother again. He is Gone. There is no resurrection from the dead. Alas! I must say 'Farewell.'"

Second Speaker:—"Yea, Thou hast rightly said. When first I heard of this Christ, I had hoped that it truly might be He who would

break the bars of death, and that I might gain back the sister I have lost. But woe is me! for just this day I hear that they have crucified and buried Him." (Two others come from the right, following the others).

Third Speaker:—"But tell me, Hester, did you not hear Him say 'Destroy this temple and in three days I will raise it again,' surely this can not be the end, for I had thought He spoke of the resurrection."

Fourth Speaker:—"Nay, my friend, I grieve to tell you, he spoke only of the building of the temple in case it was destroyed. And I thought that to be a task beyond His measure. But now they have crucified Him."

Fifth Speaker:—(approaching from left leading white clad leader) "Hear what he says, O my friends, for he bears good tidings."

Leader reads I. Cor. 15:20-26.

During the reading, one by one the others discard the black draperies and stand in white attire to sing the concluding hymn.

Song, "Up from the Grave, He Arose."

Benediction.

Recessional.

IV. SOWING AND REAPING

Song: "Sowing in the Morning."

Prayer:—by four persons at chosen places in the congregation.

First Prayer:—"Dear Lord, we need Thy help in the manner of our sowing. Grant that these seeds that we sow may fall in fertile soil and sprout and grow."

Second Prayer:—"O God we beg for help in the selection of the seed to be sown. Withdraw us from the selection of seed filled with tares Help us to recognize true wheat that our sowings may bear fruitage of value."

Third Prayer:—"We plead for proper seasons, abundance of rain, and as Thou dost temper the wind to the shorn lamb, O Lord do Thou

brighten our planting with the sunshine of Thy love."

Fourth Prayer:—"Dear Lord, help us to harvest the results of our own sowings, and to save it for the Kingdom of Heaven." Amen.

Song, "Scatter the Precious Seed."

Bible reading, from Gal. 6:1-9.

TALK: *Sowing and Reaping.*

Intro:—In the realm of agriculture, this theme is all important. Bread and clothing, health and happiness, all depend upon proper consideration and management of these two ideas.

In the spiritual realm their value is greater still.

(1) Farmers' sowing and reaping determines one season's success.

(2) Spiritual sowing and reaping determines destiny oftentimes of nations.

I. Let us notice our sowing.

(1) We sow what we expect to reap.

(2) Then we should sow what we will desire to reap.

(3) Since others must participate in the reaping, let us sow worthy seed.

(4) As we sow, let us add our prayers to the sowing.

II. In Spiritual things,

(1) Whether good or bad, reaping is compulsory.

(2) Desirable or undesirable, others assist in reaping of our sowing.

(3) Sins, like weeds are very prolific.

III. We should then take heed now to our sowing.

(1) Tho it cost much money, sow good seed.

(2) Tho it cost us tears, sow acceptable seed.

(3) Tho it cost our lives, sow worthy seed.

(4) Joy cometh in the morning to those sowing with tears.

Song, "Bringing in the Sheaves."

Recessional.

MID-WEEK MEDITATIONS

THE FIRST THING

Matt. 6:33. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Some one asked John Wanamaker: "How do you get time to run a Sunday school with 4,000 scholars, in addition to the business of your stores, your work as Postmaster-General, and other obligations?"

Instantly Mr. Wanamaker replied: "Why, the Sunday school is my business! All other things are just 'things.' Forty-five years ago I decided that God's promise was sure: 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.'—*Sunday School Times.*

What do you consider God's greatest gift? Health of body? Material prosperity? No, God's greatest gift is His Son, Jesus the Saviour and in Him and through Him eternal life.

THE TEMPLE OF THE SPIRIT

Matt. 14:23. "He went up into the mountain to pray."

The remarkable little Chapel of The Ascension near Marble Arch, London, is little known. Even the policeman on traffic duty at the Arch was unable to direct me to it. It is not a chapel in the sense of a place of public worship—it has no pulpit, no choir, and is known as "The Church of Silence."

This is how it came into being. An Englishwoman, Mrs. Russell Gurney, sorely hurt by the deep stab of death, sought healing in travel. She journeyed far and near, but her sorrow pursued her like a shadow; wherever she stopped it was there. Then one day in Florence, weary of her walk, she strayed into a little chapel, where no services were held, but simply set apart for meditation and prayer, and always open.

As she sat meditating, the silence and beauty of the place soothed her aching spirit and she began to find healing. Again and again she returned to the little chapel to rest, to pray, and muse of Him whose sorrow was greater than her own and whose pity was a balm.

When she returned to London she thought to help other, sick at heart as she had been, to find faith and hope once more. She sought a site in many places amid the teeming roar of London, but the right place could not be found. Once she thought of building it in Manchester. Then a friend pointed out the disused and decaying mortuary chapel of the old cemetery on the Bayswater Road, attached to St. George's, Hanover Square. The situation was on a great highway, just removed from one of the busiest centers of London's traffic, and yet enough withdrawn from the noise and hurry.

AN OASIS OF PEACE

The authorities readily sanctioned the proposal, and the chapel was designed by Herbert P. Horne and Frederick Shields.

On the central doorway are inscriptions which indicate the purpose of the building. "Passengers through the busy streets of London, Enter this Sanctuary for Rest, and Silence, and Prayer.

Let the pictured walls within speak of the past. Yet ever continuing ways of God with man."

"Is it nothing to you, all ye that pass by?

Come and rest awhile.

Commune with your own heart, and be still.

Jesus Christ, the same yesterday, today and for ever."

It is a place of rest for weary wayfarers, for prayer and meditation. Mind and spirit, oppressed with the hurrying roar of the city's life, may find repose and refreshment in the feast spread out upon its walls. This Chapel of the Ascension is a rare and blessed oasis to those who are haunted by care, depressed by the sense of faultiness and sin; wounded in spirit, or perplexed with doubts; or even to those who are vaguely conscious that their inner life is sunless, fruitless, and unprofitable. Here, alone with the Alone, men and women find Light, Peace and Strength.

On the morning after I set foot in England again I sought out this Chapel. I sat on one of its carved oak seats to praise and pray.

One does not turn in there as to an Art Gallery, to satisfy a critical taste, though even that will be satisfied. This is not a school of culture, but a Temple of the Spirit. The appeal is to the heart, which lies deeper in man than the brain. On the walls is to be found that which is, or should be, the ultimate purpose of art, namely, the elevation of the spirit.—C. Irving Benson, *Melbourne Herald*.

A WORLD PRAYER

Luke 28:34. "Father, forgive them, for they know not what they do."

This was a world prayer, not only for those who were present and guilty that day, but for all those who should have any part in His crucifixion. It was for those who today are

crucifying Him. Wrong is clamoring for the throne. There are thousands of laws on the statute books, one amending another, to help men to govern the nations, when God gave ten laws that cover all conditions and experiences of men, and are sufficient in Him who kept that law in "Thou shalt love the Lord thy God with all thy mind, heart, and soul, and thy neighbor as thyself." Love is the fulfilling of the law. Laws and amendments may come and go, but love goes on forever, eternally, and is all sufficient. How easy, how simple, but man goes on trying to improve on them and crucifying the Lord.

This prayer was for those who refuse to heed the command "Go Ye!" and are spending the means he has given to them to "go," on themselves, and in ways not in cooperation with the laws of love. A pittance for the spread of the gospel, an abundance for self indulgence, has brought about the condition spoken of in Proverbs by the wise man to whom God gave wisdom and understanding: "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, that tendeth to poverty."

"Father, forgive them, for they know not what they do" in crucifying the law of love and compassion of Jesus, that would save a world and govern it.—B. Potts, *Exchange*.

MAN'S SIN

Rom. 8:3. "Sending His own Son in the likeness of sinful flesh."

Christ was at the same time human and divine in the fullest meaning of both terms. He had flesh and blood and with this likeness of men came also limitations. The body of man with which Christ took upon himself is the seat of the appetites which can be made the instruments of sin. Without control these appetites gain the upper hand and sin enters. The flesh is the only means of approach sin has into the lives of men and is often made to serve sin. Flesh is not sinful itself but can become sinful by giving the evil passions free play. Therefore we can say the flesh is sinful and Christ was clothed with this external garment which has a tendency to become defiled with sin. Christ was tempted just like we are tempted. His body contained the seat of all the appetites like ours does. But this does not mean that Christ's flesh was sinful. He was without sin. His body died because He took upon Himself man's sin.—Ira H. Eigsti, *Buda, Ill.*

EASTER HOPE

John 14:19. "Because I live, ye shall live also."

"Harry Lauder was resting in his London home, when a telegram announced that his son, Captain John Lauder, had been killed somewhere in France. For days and nights his brain burned with sickening, despairing thoughts. The raging agony at the realization of his loss nearly unhinged his reason. From the day of that son's birth, he had been the father's one pride and joy. To make that son's future secure he had traveled thousands of miles and wrought

(See page 274)

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BOOK REVIEWS

REV. I. J. SWANSON, D. D.

TOWARD THE SUNRISING.

By B. H. Bruner, Cokesbury, 279 pp. \$1.50.

The title of this book of sermons was suggested by the Bible account of creation, in which time is reckoned from evening to morning. The author of Genesis, says Dr. Bruner, was a poet whose insight reveals life as moving not from sunrise to sunset, but from evening to morning. "The final work of God," continues Bruner, "will be a morning and not an evening." This thought gives colorful and fine suggestiveness to the titles of these brilliant sermons. The author is convinced that the thought-background and language of the Bible yield messages of compelling power. These sermons are attractive, challenging and inspiring. In theme, development and application they show the hand of a master preacher. They are rich in telling illustrations. They are modern in outlook, deal with the deep spiritual needs of our times, and excel in character portrayal. The titles are: The sunset of an old faith, The glory of the sunrise; The sunset of selfishness, Victory at sunrise; The sunset of a city, A sunrise without clouds; The sunset of war, The sunrise of justice; The sunset of wickedness, Those who fear the sunrise; The sunset of the prophets, The sunrise of righteousness; and Beyond the sunset, and Toward the sunrising.

TESTAMENT OF LOVE.

By Hubert L. Simpson, D. D., Minister of Westminster Church, London. Abingdon. 125 pp. \$1.00.

Lenten Meditations on The Seven Words From the Cross. The author is a distinguished English preacher. "The Seven Words uttered on the Cross," he says, "are seven windows through which we may gaze at the soul of Christ." What a striking and revealing figure of speech! This book will deepen the spiritual life of everyone who reads it. It will confirm their faith in Christ crucified, as the power and glory and redemption of the world.

THE REVEALING CHRIST.

By James DeWolf Perry, Presiding Bishop of the Episcopal Church, in collaboration with others. Harpers. 165 pp. \$1.50.

One of the best books for use during Lent—especially for Holy Week and Good Friday. One is impressed afresh, by reading this book of such high devotional quality, that the essential unity of the church universal is best manifested by our faith in, and love to, our Lord Jesus Christ. The book has a great title: it lives up to it; it is indeed revealing. Some of its chapter headings are: The need of the revealing Christ, by Howard Chandler Robbins; The foreshadowing of the revealing Christ, by Philemon F. Sturges; The character of the revealing Christ, by Bishop Strider; The message of the revealing Christ, by Joseph Fort Newton; The Kingdom of the revealing Christ, by Bishop G. Craig Stewart; and The Passion and Triumph of the revealing Christ, by P. M. Rhinelander, Warden of the College of Preachers, Washington, D. C.

OUTLINE ADDRESSES FOR THE THREE HOURS DEVOTION.

By the Rev. Marcus Donovan. Morehouse. 98 pp. 85 cents.

For preparing addresses on The Words From the Cross, this little book will be found very helpful. It is marked by deep insight into the meaning and power of the Cross. It makes direct application to life. It helps one to understand better one's duty to one's self, to one's neighbors, and to God. The chapter headings are: The Seven Words from the Cross, Seven Words addressed to the Cross, The Seven Words and seven problems, Meditations, "Past, Present, and Future," Inner meanings of the Seven Words, "Hope and Strength," "Our duty to our neighbors, Spiritual values, and Meditations on the instruments of the Passion.

CHRIST'S WORDS FROM THE CROSS.

By Samuel M. Shoemaker, Jr., Rector of Calvary Church in New York. Revell. 54 pp. Price not stated.

In an introductory word, the author finely says, "... In His words from the Cross, Jesus was sharing Himself with us, allowing us to partake of His thoughts and feelings in this holiest moment of His life, and of all history." These messages of Mr. Shoemaker search,

cleanse, and inspire one's soul. He knows the heart of the Gospel and the heart of man, and he brings them together.

THE RESURRECTION OF JESUS CHRIST, A NEW STUDY OF AN OLD PROBLEM.

By William Bancroft Hill, Litt. D. Revell. 160 pp.

A book previously reviewed in The Expositor. It still remains one of the best studies in brief compass of the topic. Part one discusses the story of the Resurrection Appearances; Part two, Difficulties in the details of the story; and in Part three, Substitutes for the Gospel story.

AFTER HE HAD RISEN.

By Hugh Thomson Kerr, D. D., Pastor Shadyside Presbyterian Church, Pittsburgh, Pa. Revell. 95 pp. \$1.00.

In the Foreword, Dr. Kerr reminds us that too often "the message of Easter ends with Easter Day. Easter is not a day. It is a quality of life." This book deals with the neglected area of the life of Jesus between Easter and Pentecost. We need to be reminded also of the place Easter had on the day of Pentecost. Peter preached about "Jesus and His Resurrection." This is a book that church members generally should read. I read and heeded, it would awaken them to a new crusade for Christ. Chapter headings: The Easter Gospel, The Christ of the Emmaus Road, the difference Easter has made, The man who missed Easter, The Easter hope and the Social Gospel, Easter and the missionary message, The spiritual meaning of the Ascension, and Pentecost—yesterday and today.

A NEW GUIDE TO CHRISTIAN DISCIPLESHIP

By John W. McLennan, M. A. Revell. 94 pp. \$1.00.

Dr. Downs, Pastor of the First Presbyterian Church Berkeley, writes a commendatory word of introduction. He quotes the remark of a returned missionary, who attributed the lessening of support of missions as being due to the fact that probably one half of our church members are not converted. This is probably an overstatement. However, the present reviewer holds with Mr. McLennan that there is pressing need for a book like this that tells plainly, definitely, and interestingly the "What, Why and How of Christian Discipleship." It is a needed book. It is written competently. It would make a splendid book for use in Pastors' Training Classes for Church Membership. In fact, those who are already church members would profit greatly by reading it. We need informed as well as active church members. Pastors would find, we believe, more loyal and more active as well as more intelligent members if they were to study this book. Chapter headings: God the great Reality, The Reality incarnated, What does it mean to be a Christian? Why one should be a Christian, How to become a Christian, Hurdles, and The sequel.

THE LIFE PORTRAYED IN THE SERMON ON THE MOUNT

By Robert H. Miller, D. D., Teacher of Bible, Manchester College, N. Manchester, Ind. W. A. Wilde Co. Boston, 215 pp. \$1.50.

This analysis of the Great Sermon stresses particularly its devotional and practical values. The author points out that the Sermon shows the one true way of life; that Jesus' teaching must be interpreted in terms of today's thought, and that the solution of our problems, individual and social, will be found in this Great Sermon. Dr. Miller offers a word of warning to preachers that the sermon is not done when it ends. "The same emotional force which lifted the speaker to eloquence in telling the truth must now empower him to live it." The author analyzes the Sermon and expounds in seventeen chapters as many qualities of the spiritual life, taught in it.

WHEN THE SUN RISES.

By George D. Owen, D. D., Pastor, Union Congregational Church, Ormond, Fla. Revell. 96 pp. \$1.00.

A book that speaks to the heart. While it has intellectual strength, its chief concern is to make every one of its messages vital for the inner life. The large tourist congregations who heard these sermons, sponsored their publication. Themes: Can we believe in God? In what sort of God can we believe? The Christian concept of God, Is love operating toward me? Why do we suffer

New SCRIBNER Books

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by Ernest Findlay Scott

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by Bruce Curry

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by Robert R. Wicks

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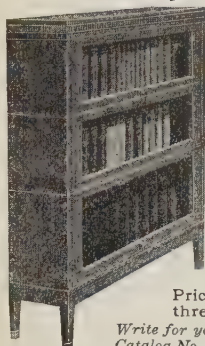
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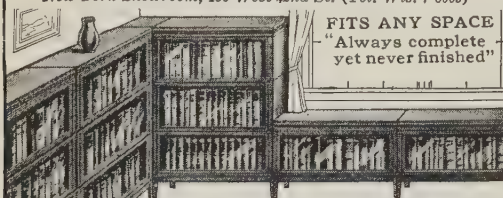
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By Samuel M. Shoemaker, Rector of Calvary Church.

New York City. Revell. 192 pp. \$1.50.

These powerful sermons disclose a preacher of insight, faith and action. "True preaching," he affirms, "is a deeper reflection upon the ways of God with man. It is the distillation of religious experience in general terms. Unless there lies behind preaching a man's own experience of Christ, and his intimate knowledge of the same experience in other lives, the whole thing must perform be theoretical, and fail people. But if preaching grows out of experience, and comes to the hearer, or reader, bathed in actuality, it will win its way, and it will reach people." The sermons in this book are addressed to individuals; they are not pleas for social reconstruction, and yet we must agree with Mr. Shoemaker, that individual regeneration should be the primary aim in preaching—social regeneration will follow in due time. Sermon titles are: The Gospel according to you, Are you running away from life? What makes us doubt? Doers of the Word, Head, Heart or Holy Spirit—which rules you? Hurdles, How God levels human pride, Joy, the sure mark of Christianity, Faith, the master of sorrow. Jesus temptation and ours, Our counterpart of the Cross, Christ and human sin, The mediation of the Master, and Christ's world-wide mission.

THE COMMANDMENTS OF CHRIST.

By Frank L. Gosnell, D. D., Minister, Second Presbyterian Church, Auburn, N. Y. Revell. 61 pp. 75 cents.

The author bases his five brief devotional talks "The Commandments of Christ," recorded in a book of Devotional Services prepared by the Rev. Dr. John Hunter, late of Trinity Church, Glasgow. Dr. Gosnell's meditations are rich in spiritual values. The topics are: Law (Mark 12:29-31); Faith (John 14:1, 2, 9); Love (Matthew 16:24-25); Peace (John 14:27); and Joy (John 15:10, 11). They expound the meaning of Christian discipleship. The addresses were given on Communion Sundays.

WITHOUT COMPROMISE.

By W. Brooke Stabler, Chaplain, University of Pennsylvania. University of Pennsylvania Press. 135 pp. \$1.00.

This book contains seven straight-from-the-shoulder addresses to students on the indispensable place of Christian religion holds in solving individual spiritual problems and "in bringing the world out of chaos." Dr. Stabler's messages are uncompromising: in essence, they teach that the main issue is between Christ or chaos. He pleads for maintenance of uncompromising ideals, a recognition of the divinity of man, the dedicated life, spiritual integrity, unselfishness, heroic strength and clarity of vision. These powerful addresses stirred their hearers, no doubt, both to thought and action. They are marked by clear thinking and matured judgments. They abound in pertinent and telling illustrations. They drive home their messages with persuasive power. Topic: Without compromise, God give us men, Humanity turn the corner, What price success? First in peace, The way and the way, and Eyes or sockets?

THE WAY: DAILY MEDITATIONS ON THE WAY OF LIFE ACCORDING TO JESUS.

By William Pierson Merrill, D. D., Minister, Brick Presbyterian Church, New York. Macmillan. 334 pp. \$2.25.

The author maintains that the most important duty Christians today is to "know and take the Way of Jesus." "There is painful truth," he adds, "in the accusation that like the Pharisees of old we 'say and do not.'" For each day of the year Dr. Merrill gives a meditation and a prayer. One of the best books of Daily Meditations.

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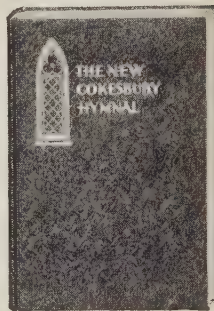
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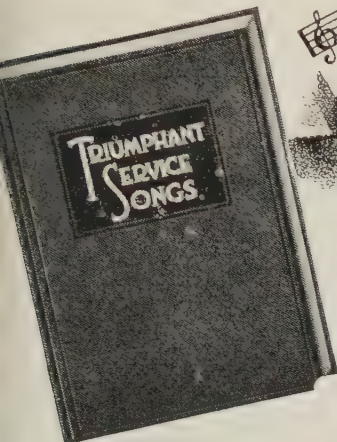
THE HOME OF HIS SOUL

(Continued from page 228)

in this garden there has been found a very ancient tomb. This tomb answers well the description of the tomb of Joseph of Arimathea which was loaned to Jesus for His burial. When it was abandoned this burial place, like the one owned by Joseph in the garden close by the place of the crucifixion, was a new one, and evidently it never was completed, the place for

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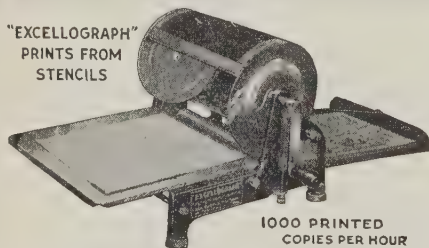
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one body being only started. Like Joseph's tomb, this one was hewn, as the tombs of no but such rich men could have been, out of the solid rock at the side of the garden. There is a small window-like opening beside the entrance and along the base of the rock extends a deep groove such as would have been required for the rolling stone door to which the evangelists refer. Near by are other tombs, on one of which may be read this suggestive inscription: "Buried Near His Lord."

Here it may be that the body of Jesus lodged last. And here, we may believe, Mary Magdalene and her companions, and the beloved Peter and John, came early in the morning seeking the body, only to have their eyes opened to the fact that no grave could hold his spirit. He went before them into Galilee; he was to go before them into all nations; he will go before them through all the centuries.

Parish Visitation

(Continued from page 222)

fies them, or if there has been one he is either dead or removed to a place well over a thousand miles distant. Such people jump at every chance to get off the wagon and walk. It may be something the preacher has said in his sermon that smacks of being too tolerant and liberal, it may be that the minister has not called upon them as much as his predecessor did; may be that the minister "went right by them on the street and didn't speak," or it may be any one of a dozen other things, but whatever it is, it is but an excuse. The real trouble is the mental makeup of the parishoner.

Sometimes such a person can be visited and straightened out, and once in a long while he settles down to a useful period of service without further upset, but more often the minister no sooner gets one kink untangled than for more appear. It has been my experience that those who caused my predecessor trouble are the same who eventually try it out on me. When such a time comes and I call upon them in an endeavor to adjust matters these people assume exactly the wrong attitude. They noise abroad that the minister came to see them, apologized, urged them back to church, and now they have been vindicated. Back such people come with the feeling that they have been licked at least once and doubtlessly they can lick it again when and if they have to. Eventually they contribute to my decision to seek green pastures.

Ignoring such people does a few things for them that serve them well. It proves to the church is bigger than individuals, and it lets them know that the minister has bigger and better things to do than listen to gossip, for he else can he know the details of the case; the people are not the kind to come to him directly. Eventually such discontented people come back to church. Perhaps they come to hear the children recite their Easter pieces or to listen to a musical service: anything for a start.

Continued on page 2

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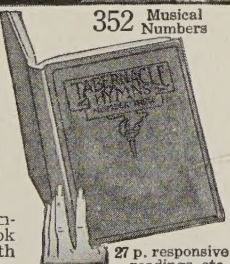
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and then little by little they work themselves back into the harness.

Reading down this far I see that unlike the politician I haven't been showing a very keen appreciation of human nature. But, after all said and done, I'm not running for office. A woman who votes for a dog catcher because she admired her baby is not an intelligent voter. If the dog catcher said her hound looked healthy she might have some cause for adding her bit to his election. So it is that a person who joins the church and attends it simply because the minister rings his front door bell and sinks into his overstuffed chair more often than he does the Simpson's makes a poor member of the body of Christ. His motivation is wrong and why should I help him continue in his error?

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